χεγνοὶ ἀποκαταστάσεως πάντων:

OR

# The TIMES of RESTITUTION OF ALL THINGS,

WITH THEIR

## Neer Approach upon the RUINE OF THE

# BEAST.

MANIFEST

By two Tracts on *Rev.* 20. 5. & *Rev.* 21. 5.

Containing the main Scope of all *Revelation Propheſie*: Upon both which our former whole work is, now by Divine Diſpoſal, become a very Uſeful Commentary. 1. For Explication. 2. Confirmation. 3. Illuſtration and Application. As will after more appear.

Which ſaid two laſt Tracts may fitly be Entituled *An Alarm to this preſent World*, Bidding adiew to all wicked Grandure, and all ſinful enjoyments thereof: Not of 120 years as *Noahs*, but now of about 20 years in a fit latitude, upon many weighty Scriptural Conſiderations, following. Therefore, Firſt,

I. *Lay not up for your ſelves Treaſure upon Earth*, Mat. 6. 19.

II. *Kiſs the Son leaſt he be angry and ye periſh from the way*, Pſal. 2.

III. *Make to your ſelves friends of the Mammon of unrighteouſneſs, that when ye fail they may receive you into everlaſting Habitations*, Luke 16. 9. And that ye may not hear Chriſt ſay to you, *Go ye curſed, for I was hungry and ye fed me not, &c.* Mat. 25.

IV. *Seek firſt*, chiefly, conſtantly, *the Kingdome of God, and his Righteouſneſs*, Mat. 6. 33.

By *William Sherwin*, Miniſter of the Goſpel.

*London*, Printed in the Year 1675.

lauis abstrusoris SS.ti Euangelij partis opera et vigilijs Guilielmi Sherrom ejus-
Ministri et assidui, quibusdam abhinc annis, ind agitoris excusa, tandemq; propitio
a hominum adjuuamine huicusq; Ecclesiæ Vsui prolata, jamq; dicata. Cujus effigies
m præfigitur Anno: Dom: 1672°. Annoq; Ætatis 65°.

Ex dono Guilielmi Sherrom filij ejus natu maximi adhuc superstitis, ac
Insculptoris Regio Diplomate insigniti et auctorati.

BRITISH MUSEUM

# The Contents of the enſuing Treatiſe.


1. *THe Parallels of the Text*, Rev. 21. 5. *with* Acts 3. 19, 20, 21. *in four reſpects.*

2. *Is ſhewed how the firſt Bodily Reſurrection of the Saints is their inlet into that happy ſtate of the* 1000 *years Reign, &c.*

3. *Some Queſtions Anſwered, ſhewing* 1. *That all Saints deceaſed until then ſhall ariſe, and not Martyrs only: of which ſeven Reaſons are given.*

2. *Who are the reſt of the dead that riſe not till the ſaid* 1000 *years be finiſhed, and that they are many ways diſtinguiſhed from the former.*

3. *Such Texts of Scripture anſwered, as ſeem to ſpeak of one Reſurrection, and one Judgment, and that at once not ſo diſtant; whence it may appear that it is a Divine Rule from Chriſts Revelation,* ch. 20. *that thoſe laſt things,* viz. *concerning Reſurrection and Judgment, are from thence to be ſurely reſolved, in what was not ſo reſolved before in other Scriptures, for ſundry reaſons.*

4. *Some Anſwers to other Queſtions, to remove ſome difficulties upon former miſtakes, and to make way for the clearer handling of that Text of Gods Renovation of all things; and reaſons why the laſt Judgment,* ch. 20. 11. *to the end, is ſet before the ſaid Renovation, and the New Heavens and New Earth, which are proved to be in time* 1000 *years before: with the conſideration of the dependency which the three laſt* ch *have upon* ch. 19. *wherein the general heads of them are briefly hinted; with divers pertinent obſervations in the explication thereof: and that* ch. 20. *is eſpecially to be conſidered as the Table of the good times, as* ch. 11. *to* v. 15. *was of the bad times: with many other matters affording much light to many things in thoſe four laſt* ch. *preparatory to the Text.*

5. *The Conſideration of Gods declared Renovation in the Text, with its Illuſtrations and Confirmations.*

6. *The Explication thereof, ſhewing what it is, and wherein the ſaid Renovation conſiſts three wayes.*

1. *Negatively, That it is not Gods making a new material frame of the World,* &c.

2. *Poſitively, What it is: and that two ways.*
   1. *By Gods removal of the evils brought into the world by Sin, Satan, and wicked men: as the Curſe, Corruption, Bondage, Enmity,* &c.
   2. *Poſitively, By making Prophetical New Hea-*

*vens and New Earth, viz. in what is to be renewed or restored by and for Christ, with his said Saints the Lambs Wife at that great solemnity, &c. according to former Predictions, Promises or Covenants agreeing with Divine Revelations, concerning the same in sundry particulars, &c.*

7. *Many Scriptural Explications setting forth what the said times of Renovation are, upon several accounts decyphering the same in many parts and portions thereof, and what Scriptures chiefly manifest the neer approach of the said times, and how they do it, in sundry computations in Old and New Testament.*

8. *The Use and Improvement of all to several purposes.*

1. *To discover the manifold errours and mistakes concerning this Text and Context.*

2. *To set footh, 1. The Excellency. 2. The Usefulness: And consequently the great and weighty Reasons for the studying of this sacred Book: and especially, in regard we have in a fit latitude from thence the ends of two great Mysteries: first of Mystery* Babylon, *and her great Mystery of Iniquity: and secondly, the finishing of the great Mystery of God, &c. The former many ways pointed out, and especially by her ending term of* 666. *as by the wisdome of the holy Scripture [for divers reasons it appears to be not from Christs Birth but by a necessary addition of the whole number of one thousand [for other reasons] to begin from his Ascention, as we published twice,* An. 1665. *as follows &c.*

3. *And after some reference to other former improvements in former parcels: A Use of Admonition to all sorts, to beware of insnaring themselves in the too eager persuit of worldly affairs and projects: 2. To sit loose from them: 3. To do good with them whilst they are theirs; viz. only for a short time.*

4. *To exhort all that bear the name of Christ upon them from the consideration of the neer approach of the said times, as* Esa. 1. *to be very watchful and diligent: 1. To cease from evil: 2. To learn to do well: which that they may perform, they must be very industrious in the use of all good means to be made gooad, that they may be able acceptably to do good, and that they may be capable of all kind of promised good here, in the world to come, at the said times of Renovation of all things, and thence-forward unto all Eternity.*

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# *An Addition to our former* Compriſal *and* Syſteme *of Promiſed Mercies*, &c.

WHereas our former whole Work of this Nature (as we ſaid) is now by Divine diſpoſal become a very Uſeful Commentary to Explain, Confirm, and Illuſtrate, *&c.* what of theſe Divine Myſteries is contained or briefly couched in our two laſt Tracts on *Rev.* 20. 5. of the Saints bodily Reſurrection, whereby they will be made capable of the happineſs of Chriſts *Davidical* Kingdome, and alſo in this Tract upon *Rev.* 21. 5. which ſets forth the particularities making up the happineſs thereof: It being the main ſcope of all Revelation Propheſie (after the ſuffering times of the Church are over) to point out in their due order the fulfillings of the moſt antient Promiſes and Covenants made to and with the faithful Fore-fathers, for themſelves and their Spiritual Seed, *&c.* then to take place; being (as we obſerved formerly) that excellent uſe of our Saviours ſaid Divine Key in the four laſt Chapters of this Book: Wherefore we prefixed to the former Tract, our *Compriſal* and *Syſtem*, to illuſtrate theſe matters, with the Picture of the ſaid Divine Key, *p.* 63, & 64. of the ſame, which are alſo as much to be looked to in this, becauſe they both ſtand upon the ſame Foundations (as we hope ſound and judicious Chriſtians will be much by this Tract helped farther to diſcern) for Divine Goſpel Truths of this nature are not ſlightly to be paſſed over, but ſeriouſly pondered by all ſuch, as containing now in theſe times more Mercy & Divine Grace in them than the world is aware of; becauſe they have been formerly leſs diſcovered, and their times more remote, but are now neer approaching (as we hope to many ſuch may hereby be made manifeſt) *&c.*

Now that our former ſaid whole work may be really found thereunto more ſubſervient, we ſhall here add unto the ſaid Compriſal of the ſame work, ſomewhat more particularly to point out what therein ſerves chiefly, 1. For Explication. 2. For Confirmation. 3. For Illuſtration and Application.

1. For

1. For Explication chiefly ſerve, our Key by many Diſtinctions, and ſhort Aſſertions referring to many parts thereof, with the Account next following, and all Summaries of theſe Doctrines, as the Letter of *Nov.* 3. 63. in the *Prodr.* with 16 Divine Theſes in the *Iren.* and the Addition there, to which belongs the Treatiſe on *Gen.* 3. 15. alſo the two Folded Leaves at the end thereof, and all other Letters and Papers in the *Prodr.* which with the Scheme thereof, and Parallels, give much light to the Book of *Revelation*, and alſo what in the *Irenicon* is ſaid upon the 4, & 5, *ch.* which conſidered with the Book of Parallels of *Daniel* and the *Revelation* do jointly give the greateſt light to regulate mens minds in theſe Myſteries, and from whence (amongſt many others) the ſtrongeſt Confirmations may be drawn, (as in part was ſhewed in our Account) and the want of ſome competent light therein makes ſome perſons ſtrangly averſe from ſuch Truths, which otherwiſe (I believe) would not be ſo, *&c.* And alſo for Explication much ſerve the 31. Uſeful Obſervations after the Tract on *Rev.* 22. 20. whereby may be obſerved how the Spirit of God hath Divinely couched matters of this nature in holy Scripture, *&c.* with other things following: Alſo the Paper of the Jews and Iſraelites great Reſtauration, Printed *May* 1. 74. and much alſo for Explication ſerve the three former Practicals upon 1. *Rev.* 22. 20. the ground whereof, See Aſſert. 6. of our Key, and of *Gen.* 3. 15. in the 17th Aſſert. and upon *Jer.* 3. 17. the ground of which is from the 14th Aſſertion.

2. For Confirmation chiefly ſerve firſt the ſeven Foundations in the Contents of the *Irenic.* and in the two firſt leaves of the *Abridgment* of the ſame, alſo that happy and glorious ſtate of Chriſts ſaid Kingdome is confirmed by the 12 Foundations of the Faith thereof from the beginning of the Holy Scriptures to the end: which is alſo farther again confirmed in many particularities thereof in the 8 Convincing Arguments in the Word written, occaſionally drawn up.

1. Becauſe the Holy Scripture ſets down many things to be at the beginning, and in the time, and after the end of the ſaid thouſand years Reign of Chriſt with his Saints: of which, 36. Particulars are ſpecified, Arg. 1.

2. Becauſe many ſuch things in the Old Teſtament reſpecting the ſame time and ſtate are by Chriſt and his Apoſtles ſo explained in the New Teſtament.

3. Becauſe thoſe times and things belonging to them are ſo ſtamped and marked out by the Spirit of God in the Old Teſtament, which have alſo their Explications and Confirmations in the New Teſtament, reſpecting the ſame times and things. 4. Be-

4. Becauſe concerning them both the Apoſtle *Peter* divinely teacheth us, *Acts* 3. 20, 21. [*That God hath ſpoken by the mouth of all his holy Prophets ſince the world began*] which is largly proved *ch.* 5,6,7, 8, &c. of the *Irenicon*, which Teſtimonies are again quoted in the Treatiſe on *Gen.* 3. 15.

5. Becauſe they are eſpecially confirmed by the double Teſtimonie of *Daniel*, and the *Revelation*, as is abundantly manifeſt by the Parallels of both Books.

6. Not here to mention any more: Becauſe Chriſt hath encouraged all his Overcomers in all the ſuffering times [*until the ſaid happy peaceful times ſhall come*] with many ſpecial Promiſes of things to be enjoyed by them in the ſaid ſtate, as by the 7th Argument is manifeſt.

All which Grounds and Arguments may be abundantly ſufficient to all ſuch unto whom God ſhall give Faith to believe them: but in the mean time, thoſe that do not, or will not, cannot be able to over-throw the ſtrength of them: But I hope ſerious and judicious Chriſtians will upon due and impartial conſideration of them, judge them too weighty to be neglected or diſregarded.

3. For Illuſtration and Application of theſe Doctrines all the 5 ſaid Practicals on ſeveral Subjects and Texts, as *Gen.* 3. 15. *Rev.* 22. 20. *Jer.* 3. 17. with theſe two laſt alſo on *Rev.* 20. 5. & *Rev.* 21. 5. may ſufficiently and aptly ſerve, *&c.* and do not only much illuſtrate the Doctrines of the ſaid ſtate and times, but point out many excellent Uſes of them.

It may here (haply) be advantagious to ſome to hint at leaſt in what way God hath been graciouſly pleaſed to lead us to theſe laſt great Diſcoveries in theſe two laſt Treatiſes, as firſt by two Principles laid by a Reverend and truly Religious Perſon, Mr. *H. P.* then my Tutor, when I was about 20 years of age, who was much owned and honored in his time, *&c. viz.* Firſt, That many great Promiſes, ſuch as *Eſ.* 60. & others like, were neither yet fulfilled, nor were to be interpreted only in a ſpiritual ſence, but would be litterally fulfilled in their time. Secondly, By informing me of what Mr. *Mede* had then lately written, on *Rev.* 20. to be in the 1000 years which was owned in the Primitive times, which occaſioned me to look into things of that nature divers years following; but about 30 years after, when I had left the Univerſity, I was ſo taken up in the work of my Miniſtry, and eſpecially in the latter part thereof, in Preaching, Expounding, Catechiſing, publick Faſts, *&c.* ſo that all that time I had little freedome for ſuch an intenſe buſineſs, when by a double neceſſity, I being very much then ſpent, was

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then laid aside: But in that my Retirement I began again to reassume my former notions, and persue them, about *Anno Dom.* 1662.

1. By that Essay in my *Irenicon*, to prove that such a Kingdom of Christ would be, from the seven Foundations therein, in that method set down *ch.* 1. which was after altered by the discovering that Christs Reign being in the great day of Judgment would be personal, *&c.* For in searching such Mysteries it was hard to keep any set Method then and all parts after were occasional, not first intended: to which I first added those occasional Letters and Papers in the *Prodromus*, to give light to the order of Revelation Propheſie; to supply the want of which and of the Abridgment of the *Rev.* on *ch.* 5. in the *Irenic.* we framed the Scheme of the whole *Rev.* and Summary of *Dan.* in one sheet, of very great use, when many hundred of both, *Prod.* and *Irenic.* were burnt, *An. Dom.* 1666. and of the *Parallels*, from which, with the Abridgment of *Daniel*, was the Book of *Parallels* framed, suiting to the 5th *ch.* of the *Irenicon*, which I fonnd to be of exceeding great use both to ground and regulate all such studies ever since: After these I was divers years stopped in my proceeding by the loss of two Coppies of the two first Practicals on *Gen.*3.15. & *Rev.*22.20. until I was forced by an unexpected Law-sute to continue some time in *London*, about *An. Dom.*70. I then again (as I had formerly) found so much encouragement and engagement, both from God, and many Honorable, Learned, Religious and Worthy Persons of several Ranks and Conditions, to procced in these Studies, that thereupon I drew up the 12 said foundations of Faith, and publisshed the same, with the said 8 Convincing Argument, containing the substance of the chief Argumentative parts of all the former: Unto which, the Tract on *Jer.* 3.17. was added, to explain the Distinction from Scripture of the two *New Jerusalems*, or the two fold state of *New Jerusalem* then for the raised, and then converted Saints of one happy Communion, on *Rev.* 21. gloriously described the Great, Holy, and Beloved *Jerusalem*, which, as the Apostle saith, *Heb.* 11. *God is the Maker and Builder of*, which hath Foundations, upon its Inhabitants coming down from God out of Heaven, which will by the immediate hand of God be made for the Fore-fathers then, which *Abraham* expected, and for all that die in the Faith till Christs second coming without sin to Salvation, *v.*10,16,39,40. Secondly, The other, that *Jerusalem* to be built by men, whose Walls Strangers and their Kings, saith the Prophet *Esay*, shall build, (probably) that described in the 9 last *ch.* of *Ezekiel*, for the then Converted and Reduced *Jews*, *Israelites*

*Israelites* and Gentiles coming in, in the natural life, which *Rev.* 21. are called the Nations of them that are saved, walking in the light of the other said great, holy, and beloved new Jerusalem: wherein are those fifteen well-approved Reasons, why it will be then in the world suited wonderfully to the condition of the then raised Saints.

And lastly, from those gradual Discoveries in all the other parts and parcels by the superaboundant Grace of God to so weak and unworthy an Instrument, we more lately obtained that great Discovery of the main Scope of all Revelation-Prophesie, in the 4 last Chapters of the *Revelation*, as the Divine Key left by Jesus Christ for his Church, opening that state of the 1000 years, to be the fulfilling of the most antient Promises, Mercies, and Covenants made to the faithful Fathers and their spiritual Seed, then in both their said conditions, *&c.* which we have here, according to Grace received, endeavoured further to open and explain in this last Treatise also: commending the same with all the former in our Prayers to his blessing for the benefit of all true Believers, who only have interest in all Gospel-consolations, whether laid down in Holy Scriptures more evidently or more mysteriously, whose Servant I more especially profess my self to be in this their so great concernment, and of the Great Lord and Master of us all, the Lord Jesus Christ.

*William Sherwin.*

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## Revel. 21. 5.

*And he that sate upon the Throne said, Behold, I make all things new: And he said unto me, write, for these words are true and faithful.*

WE now being to consider in our present proceeding, that great, gracious, and glorious work of God's renovation of all things in reference to the said Kingdom of Christ to fill up those times reserved for those mercies belonging to that state and world. We shall still therefore refer the Reader to the serious perusal of our said Compriſal and System in reference to this also, as being a Subject standing upon the same foundations (as was said.)

The Declaration whereof is ſo glorioufly illuſtrated by him that is ſaid to ſit upon the Throne, as in the Text.

As our bleſſed Saviour did firſt in his life-time doctrinally teach many things concerning that ſtate and world, which *the children of the Reſurrection ſhould then be counted worthy of* (as we ſhewed from *Luke* 20. 35, 36.) and afterwards very punctually explained his ſaid Doctrine in many particulars in the *Revelation*, reſpecting the ſame in the order of accompliſhment.

1. Even ſo the Spirit of God guided the Apoſtle *Peter*, *Acts* 3. 19, 20, 21. to teach divers things concerning *the times of reſtitution of all things*, which our Saviour here hath as punctually in this *Revelation* of the renovation of all things alſo explained, concerning that time in the order of accompliſhment; when God (as in this Text) will *make all things new*; for all the links in the Chain of *Revelation*-Propheſies have their unalterable meaſures of their proportioned times, many ways through Divine wiſdom and goodneſs accommodated to the beneſit & happineſs of the Church of Chriſt in the world, until all promiſed mercies be fully performed in the iſſue: Wherefore ſo much reference is made to the Prophets to the end of that Divine Book, as is very obſervable.

2. As the Apoſtle *Peter* particularly teacheth, *that the Heavens muſt receive Chriſt until thoſe times of reſtitution of all things.* So Chriſt in the *Revelation*-order placeth thoſe times upon his own coming from the right hand of his Father to deſtroy the Beaſt and falſe Prophet, and of the Reſurrection of the ſaid Saints to reign with him, *Chap.* 19. & 20.

3. As the ſame Apoſtle informs us further, that God hath ſpoken of theſe times, not things (as *Beza* well notes on that Text) *by the mouth of all his holy Prophets ſince the world began*: So here the Prophets are not only referred unto, and often mentioned upon theſe accounts, but the particulars are therefore many times aſſerted to be true and faithful, as being before foretold or promiſed in the Writings of the Prophets.

4. As the ſaid Apoſtle uſeth that expreſſion of them χρόνοι ἀποκαταστάσεως πάντων, *the times of the reſtitution of all things*; and uſing that Decompound word, that fitly denotes a placing things in order out of a diſcompoſed ſtate of them: ſo pointing out the particularities to be renewed in thoſe times, wherein both the antient *Propheſies* & the ſaid *Revelation*-key do both concur & agree, the laſt giving both clearneſs and evidence to the former: only in this ſaid Key of Chriſt's,

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we have the laſt promiſed mercy of Chriſt's Kingdom as the Son of *David*. Firſt, ſet down, as being the chief thing, which all the reſt ſerve to make to make up, into the poſſeſſion whereof the Reſurrection of all his Saints which he brings with him as his Spouſe or *new Jeruſalem coming down from God out of Heaven*, Rev.21.9. is the Inlet (as we noted) to bring them into a capacity to partake of in ſuch reſtitution of all things; ſo ſpeaking firſt of that *reſtoring the Kingdom to Iſrael*, as *Acts* 1.6. or *raiſing up Davids Tabernacle*, *Acts* 15. and then ſpeaking of the ſaid new *Jeruſalem*. *Chap.* 21. which contains the Marriage of the Lamb, ſpoken of *Chap.*19.7. wherein will alſo be *th t Paradiſe of God* in that ſtate, and the *pure River and Tree of Life*, Chap. 22. and all theſe in the times of *the new Heavens and new Earth*, when God will, as in this Text, *make all things new*.

*Queſt.* But here a Queſtion may ariſe, which it may be requiſite to reſolve at preſent, *viz. If the ſaid Reſurrection be ſuch an Inlet to the ſaid Saints to enjoy the happineſs of that ſtate, why are only the Martyrs that ſuffered death for Chriſt here ſaid to live and reign with him the* 1000 *years, as ſome have conceived?*

*Anſ.* It is true, that *Ch.*20.4. ſpeaks only of two ſorts of Revelation-Martyrs, as was anſwered to the *cry of thoſe Souls under the Altar*, Rev. 6. 10. to whom it was ſaid, that they *ſhould reſt till their fellow-ſervants and brethren ſhould be killed*: the Souls are there ſaid to be τῶν πεπελεκισμένων, of ſuch as were before beheaded under the red Dragon in the Pagan Perſecutions of the Sts. but thoſe that were called σύνδουλοι καὶ ἀδελφοὶ αὐτῶν, the fellow-ſervants & Brethren after to be killed, were ſuch as ſuffer'd ſince under the Beaſt, as *Ch.*20.4. deſcribes them; of which, though very many ſuffered death, yet not all: neither are they only Martyrs of Chriſt that ſuffer death actually, but all ſuch as have had a willingneſs and reſolution of mind to ſuffer for Chriſt, if called to it, are reckoned by him for Martyrs; and though others have ſuffered in a leſs degree than death, yet are alſo to be counted ſuch. We know *Iſhmael's* mocking of *Iſaac*, is called Perſecution by the Apoſtle; and all the Saints have ſuffered one way or other for God and Chriſt; for which cauſe they are all to be eſteemed Martyr, as they have been ſufferers under the Beaſt, or under any other Perſecutors in any times before, & that all ſuffering Sts. deceaſed before the time of the Beaſt ſhall alſo riſe at the firſt ſaid Reſurrect. of the juſt, when both the Martyrs blood will be avenged, as *Deut.*33.42,43. and they all rewarded; as may from theſe following conſideratio is be made to appear.

1. Because when Christ comes he will come with all such his said Saints, whether they have actually suffered death for him, or otherwise, as the Apostle speaks expresly 1 *Thes.* 3. 13. with *Zech.* 14. 5. *He comes with all his Saints.* And again, saith he, *All that then sleep in Jesus, will God bring with him,* 1 *Thes.* 4. 14. namely, to raise their bodies from the dead: the Scripture then is clear for the resurrection of all then.

Secondly, That parallel Text, *Rev.* 11. 18. that respects the time and occasion of judging the Saints, *viz.* with a Judgment of reward or recompence at Christs appearance, makes a full enumeration of all sorts to be then rewarded, of Old Testament Saints or sufferers, as well as of the New; yea, of all Saints in that capacity, as sufferers; and Prophets, as well as Apostles, and even all that fear Gods Name, both small and great, shall then have their peculiar reward, though in the natural life then (which I conceive is meant of the last sort of all such as are said to fear Gods Name:) So saith Christ then, *Behold, I come quickly, and my reward is with me, to give to every one according to his works.* But all deceased Saints are then made capable of their proper reward in that state they rise into, by the first bodily Resurrection, *viz.* to reign with Christ the 1000 years in his Davidical Kingdom.

Thirdly, In Chapter 21. 2. When the *new Jerusalem comes down from God out of Heaven*; which v. 9. is called the *Lambs wife*, as containing all *the Spirits of just men made perfect* upon that Resurrection to be united to their own bodies to inhabite that City which God himself then makes for them, when that great Voice saith, *Behold, the Tabernacle of God is with men, and he will dwell with them*, &c. Now that *Jerusalem* will contain all those raised Saints which had died before, and it will be the general priviledg of them all which God had given to Christ, that *they shall behold his glory which his Father hath given him in his said Kingdom*, John 17. 24.

Fourthly, All Saints that have lived in suffering times, as all times, have been and will be from *Abels* death to the Saints said Resurrection; who as they have suffered with or for Christ from the world and Devil; so all such sufferers, saith the Apostle, *shall then reign with him*, 2 Tim. 2. 12. and they must all first rise bodily, before they can be capable of reigning with him in that state, or of enjoying the promised mercies belonging thereunto.

Fifthly, All the 24 Elders, and the four living Wights which represent the whole Church of Christ, Rulers and People, exult afore

forehand, *Revel.* 5. 10. that in the iſſue of Revelation-propheſie, they ſhall reign upon earth, who acknowledge themſelves to be ſuch as *Chriſt hath redeemed by his blood out of every kindred, tongue and people, and Nation, who ſhall have their part with Chriſt in the ſure mercies of David*, according to the promiſe *Eſa.* 55. 3. which they muſt be made capable of by the ſaid firſt Reſurrection.

Sixthly, All Chriſts overcomers ſince the Revelation-propheſie began to take place in all that is ſaid there *ſhortly to be done*, that is in the due order of times to be accompliſhed: they are all encouraged by ſomething belonging, to the *Jeruſalem* ſtate, which only by the ſaid Reſurrection they attain to their ſhares; as is particularly manifeſt in our ſeventh convincing Argument in the Word written: now all faithful Chriſtians are Overcomers, though they ſuffer not death, as thoſe ſaid Martyrs, *Rev.*6.9,10,11. but only by leſſer tryals.

Seventhly, Chriſt who is appointed *by the* Father then *to be heir of all things*, promiſeth in ſpecial to each Overcomer without exception, *that he ſhall alſo inherit all things with him*, v.7. which priviledg belongs to all Saints, as *the Spouſe of Chriſt*, or *Lambs wife*; and therefore belongs to them as Saints, to which purpoſe ſaith St. *Paul*, *If children, then heirs, and joynt-heirs wieh Chriſt*, which without the Reſurrection they cannot enjoy, no more than the ſeparate Spirits of good men enjoy them now.

Queſt. *If Chriſt to the ſaid purpoſe bring all the Saints with him, to raiſe their dead bodies that they may reign with him the* 1000 *years, how are the reſt of the dead ſaid* not to live again till the 1000 years are ended, *ver.* 5. *are not ſome of thoſe called the reſt of the dead Saints, at leaſt, I ſay, ſome of them?*

*Anſw.* All Saints that died in the ſuffering times before Chriſts coming, he then brings with him, to raiſe them to reign with him; but ſuch Saints as live or die afterwards, ſeem not to be in that rank or capacity; but at laſt *when Chriſt deſcends with a ſhout, and the voice of an Archangel, will in a moment be rapt to meet him, and be changed with all other Saints raiſed before*, 1 Cor. 15. 51, 52. it is twice there aſſerted by the Apoſtle, *and we ſhall all be changed*; and the wicked then to be raiſed after them at the laſt Trump, ſeem to be ſome of thoſe called before the reſt of the dead *that lived not again till the* 1000 *years are finiſhed*: and the former raiſed ſuffering Saints are many ways diſtinguiſhed in Scriptures from the other Saints. Firſt, they are expreſly termed *all ſuch as ſlept in Jeſus* before

fore that his coming, when the new *Jeruſalem comes down from God out of Heaven*, &c. 1 *Theſ.* 4. 14. Secondly, they are diſtinguiſhed by their ſufferings for Chriſt in the former ſuffering times, upon which account they muſt reign with him (as was ſaid.) Thirdly, the Scripture deſcribes them by the *meek* that have a promiſe *to inherit the earth*, and delight themſelves in the abundance of peace, *Pſal.* 37. which yet is not fulfilled, but our Saviour ſaith, ſhall be, *Matth.* 5. 5. Meek *Moſes*, *Abraham*, *Jacob*, *David*, yea, Chriſt himſelf, and all his Martyrs ſo killed, as was ſaid, *Rev.* 6. 10, 11. as meek Lambs were led to the ſlaughter, *&c.* who neither inherited the earth, but were pilgrims and ſtrangers in it; nor much leſs delighted themſelves in the abundance of peace therein, *&c.* But as for all other Saints that ſhall live in the following peaceable happy times, and all that die before the laſt Trump, and that live then, ſhall enjoy the benefit of that promiſe, who were not numbered with the former ſufferers in the ſuffering times; but yet as the Seed of *Shem* and *Japhet*, or of *Abrahams* or *Davids* ſpiritual Seed at leaſt, if not of their natural race alſo (as many of the converted *Jews* and *Iſraelites* will then be) ſhall all enjoy their proper portion by promiſe and Covenant: whence the Apoſtle ſeems to call redemption of the Saints bodies (eſpecially Gentiles) *the receiving of the Adoption, even the redemption of their bodies*, viz. by the firſt ſaid Reſurrection, *Rom.* 8. 23. and ſuch as theſe that ſhall die in thoſe future happy peaceable times, the ſame Apoſtle ſeems to intend by thoſe *dead in Chriſt, that ſhall riſe firſt*, 1 Theſ. 4. though in a general ſenſe it is true likewiſe of thoſe that riſe at the ſaid firſt Reſurrection: but I conceive the particular intent of that Text reſpects the later ſort of the Saints laſt raiſed at the general rapture and change at the laſt Trump.

Object. *But are not the Reſurrections of good and bad joyned together both in Old and New Teſtament, and both are ſaid to ariſe to Judgment, as that noted Text* Dan. 12. 2, 3. *where* ſome are ſaid to awake to life, and ſome to ſhame and everlaſting contempt; *and our Saviour alſo joyns them both*, John 5. 29. They that have done good ſhall come forth of the Grave to the reſurrection of life, and they that have done evil to the reſurrection of Damnation.

*Anſw.* As for *Dan.* 12. that ſeems particularly to reſpect the reſtauration of *Iſrael*, as appears by the end of the former Chapter, concerning *Gog* the *Turks* deſtruction, ſpoken of alſo *Ezek.* 38. & 39. *who then ſhall come to his end, & none ſhall help him*, when *Daniels people ſhall be delivered*, Chap. 12. 1. and yet 2. it is only ſaid *many ſhall*

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*then awake*, viz. *out of the duſt* of their diſperſion and bondage, like *the dry bones*, Ezek. 37. but not ſaid *all*, which ſhould have been ſaid, if all, good and bad were to be raiſed as at a general Reſurrection (as ſome uſe to ſpeak) and whereas that Text ſpeaks of *turning many to righteouſneſs*, which will not be done at any general Reſurrection, but is to be done at ſuch Civil Reſurrection of *Jews* and *Iſraelites* to own a Righteouſneſs of Juſtification by faith in Chriſt which they did not before: and the *wiſe* that are there ſaid to do it, are in the Original ſaid to be Teachers, which cannot be ſuppoſed to do any ſuch thing for any upon ſuch general Reſurrection, when all time of Grace will be paſt, from the death of all that were not converted before; for, *as the tree falls ſo it will lie*, &c. But if it were granted that this Text, and that of *John* 5. and many other-like Texts did compriſe both firſt and ſecond Reſurrection, to the firſt and ſecond acts of both ſaid Judgments of the great day (as *Jude* was directed by the Spirit of God to ſtyle it) and our Saviour in a general ſenſe ſpeaks there of both; for *ver.* 27. he ſaith, *the Father had given him Authority to execute Judgment, becauſe he is the Son of man: and as the Father gave him the Son to have life in himſelf to raiſe the dead in ſin ſpiritually*, ver. 26. ſo *he had power alſo hereafter to raiſe both good and bad out of the graves bodily to Judgment.* For anſwer whereunto and many like paſſages in Scripture, we are to conſider that many ſuch Texts deliver only ſome general truths of the whole Doctrine delivered in this Book by our Saviour more fully and particularly concerning both the ſaid Reſurrections and Judgments with what is to be known of matters to intervene betwixt both, which are always to be referred to ſuch future explications of them, as the holy Spirit hath from time to time given forth to any of Chriſts ſervants to make further known; for the Doctrines of theſe laſt things have been made known but by degrees. Of the firſt Reſurrection, *Eſai.* 26. ſpake darkly, ſhewing the Heathen Tyrants that oppreſſed the Jews were dead, they ſhould not live, they were deceaſed, they ſhould not riſe; *ver.* 14. but Gods Saints ſhould live, and with his dead body they ſhould ariſe, *ver.* 19. which (with other Texts in our Treatiſe on *Rev.* 20. 5.) could not be underſtood without Chriſts Revelation of the firſt bodily Reſurrection of the Sts. there decyphered in many particulars, at what time, to what ends, how long before the reſt of the dead, as was ſhewed: and ſo for Judgment, after God had at the fall declared, *the Seed of the woman* [ſo to be true man, and only of the woman, and not of the man, and ſo was to

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he neceſſarily the Son of God; ] that is, *God to be manifeſt in the fleſh*; which is the firſt part of that great Myſtery, which was 4000 years in carrying on, to lay the ſure foundation of *breaking the Serpents head* at his firſt coming: that by the Judgment of the great Day, he might break it 1. eminently at the firſt, and 2. totally and finally at the laſt Judgment: the next antient Propheſie for removing the power of Satan, *&c.* was given to *Enoch* in the old World, recorded by *Jude, ver.* 13, 14. concerning Chriſts coming to Judgment, which hath direct reference to *Daniels* Viſion of the firſt Seſſion of Judgment at the deſtruction of the Beaſt, *Dan.* 7. which our Saviour confirms and explains in part, *Rev.* 11. 18. and *Rev.* 19. but *Daniel* ſpeaks not there of the laſt general Judgment, that is left for Chriſt to do, *Rev.* 20. 11. to the end 1000 years and more after the former: and hence as *Daniel* of the ſaid firſt act had ſaid, *The Judgment was ſet, and* 2dly *the books were opened*: and the Apoſtle *Paul* who had much of theſe myſteries revealed to him, tells us, 3. Chriſt would judge the quick, *viz.* temporal deſtruction; and 4. the dead Saints with reward (as was ſhewed) & ſo ſaith the Apoſtle, Chriſt will judg the quick & dead at his appearance & Kingdom, in 2 *Tim.* 4. 1. and all theſe four marks of that part of Judgment are the proper Characters of the Judgments of the ſaid great Day, which belong alſo to the laſt Judgment above 1000 years after *Daniels*, as *Rev.* 20. 11. to the end, after the laſt *Gog* and *Magog* ſhall be deſtroyed: and here we finde not any of theſe marks of that Judgment at any other time when the Old World or *Sodom* and *Gomorrah* were deſtroyed, though theſe are both in ſome reſpects made patterns of the other by our Saviour, *Luke* 17. *Sodom* and *Gomorrah* probably of the firſt when many terrible Judgments will finde out many ſorts of wicked men, *&c.* and the other a pattern of the general deſtruction of the world by fire, as the other was by a Deluge of Water. *Jeruſalems* firſt and ſecond deſtructions are alſo patterns, and the Pagan-Idolators and Perſecutors deſtruction, which is ſet forth like a day of Judgment, *Rev.* 6. 12. to the end; and ſo in that large deſcription of the deſolation of the Churches enemies, *Eſai.* 34. throughout the whole Chapter: but in none of theſe or any other do we finde theſe four Characters peculiar to the Judgments of the ſaid great Day; but only in *Dan.* 7. and *Rev.* 20. we read of many excellent points Chriſt informed ſuch as lived in the viſible Church, or ſuch as have to do with his Servants there; as by him that had not the Wedding-garment, *Matth.* 22. 11. ſhewing that nothing will ſerve

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Profeſſors, but being by faith inveſted with his righteouſneſs; and by three Parables together, *Matth.* 25. Firſt, that the fooliſh Virgins were ſhut out for want of true faith and grace, though they were formal Profeſſors; and his own Servants (whether Miniſters, Magiſtrates, or other Chriſtians in the Church) to whom the Talents were delivered to improve when he went into a far Country, *viz.* to Heaven as he expounds it, *Luke* 19. when one failed he was condemned; and in that 3*d* which is more general but yet reſtrained to the viſible Church likewiſe, or ſuch as had to do with his Servants, whom in their afflictions or perſecutions they ſhould have fed, clothed, viſited, which he looks as done to himſelf; but for the want of this all ſuch will be condemned: And alas! alas! how few conſider any ſuch proceeding of Chriſt in Judgment, that are deeply in ſuch caſe concerned; men are in theſe days far-ſhort of the love, compaſſion and zeal of the Primitive Chriſtians, who ſold their poſſeſſions, *Acts* 4. 37. But to omit many paſſages to like purpoſes, as ſome to be condemned by the Law, ſome without the Law by their own Conſcience, ſome by the Goſpel, *&c.* but above all, Chriſt hath in the ſaid Revelation made many great points known, not known before of the ſaid Judgment of the Great day; as that there is a ſecond act or general Judgment to be celebrated by Chriſt, as well as that *Daniel* had the Viſion of, and he had before confirmed; and ſhews what diſtance of time ſhall be betwixt them, *viz.* above 1000 years, and what things are to intervene betwixt them in the 1000 years, and how the laſt ſhall be brought on by Gods raining fire from Heaven upon the laſt attempt of the laſt *Gog* and *Magog*, and at his ſitting on the Throne, Heaven and Earth ſhould be diſſolved, and *the Earth, the Sea, and the Grave ſhall give up their dead*, that they ſhall be judged by their ſeveral diſtinct books, the elect out of the Book of life, *and the Devil firſt be caſt into the lake of fire*, where *the Beaſt and falſe Prophet were caſt* before 1000 years, and more, and ſo ſhould death and hell afterward; which in ſuch reſpects ſeems to ſhew their utter end in the world, as in *Chap.* 17. 11. but more to them that are capable of more: theſe by Chriſt are Divinely delivered of the ſaid Judgment, no where in Scripture ſo made known before; and ſo of both Reſurrections, after *Eſay*, and *David*, then *Daniel* had much myſtically ſhewed him in Viſion; that they ſat on Thrones ſet for them, and Judgment or power of judging was given then to the Saints; but that the ſuffering Saints ſhould come at that time with Chriſt, coming in the Clouds of

Heaven, and be raiſed by Chriſt to reign with him 1000 years before the raiſing of the reſt of the dead good or bad, and that all the promiſed mercies ſhould then be fulfilled to them, none could reveal theſe but Chriſt, who had this Book with ſeven Seals given to him by the Father in ſuch a glorious manner, when none elſe in Heaven or earth was found worthy to open it, or look into it, or much leſs to fulfil the contents of it, but only the Lamb, that had, as it were been ſlain, and lived again, but will then appear to be the Lion of the Tribe of *Judah*, the Root of *David*, as well as the Branch: the Father only reſerved theſe things to be made known by his Son, the Wiſdom of the Father, the Eternal Word, in the boſom of the Father; and therefore theſe his Divine Oracles concerning all ſuch laſt things are chiefly to be attended to as Gods and Chriſts utmoſt infallible reſolution of all ſuch things as were not ſo fully and particularly explained concerning Reſurrections or Judgment of all ſorts before; or what is to be fulfilled upon the foundations of the Prophets in the interim of the 1000 years betwixt both: the Apoſtle *Paul* who was rapt into the third Heaven, reveals many things of the Reſurrection, & ſhews ſome Myſteries of that & the Judgment, 1 *Cor.* 15 1 *Theſ.* 4. a d elſewhere, b t much thereof cannot from thence be rightly expounded without Chriſts ſaid Revel. *ch.* 20. which therefore ſeems in theſe reſpects much more clearly and diſtinctly delivered than any of that Book before or after, as we hope to ſhew: and therefore theſe Revelations of all ſuch laſt things are not to be explained by other Scriptures that ſpeak not of ſuch things, but all others that either ſpeak in general of them, or not explicitly of many of the ſaid particulars, are in thoſe reſpects to be explained by our Saviours Revelation, whoſe wiſdom is infallible, his truth unerring, *being the faithful and true witneſs*, and all ſuch his Revelations are utmoſt reſolutions in the caſe, and ſure foundations therein to reſt upon; and the rather, becauſe of the Divine charge to the contrary, with the terrible penalty annexed unto theſe Doctrines, which is very evident doth reſpect the ſame eſpecially, *Chap.* 22. 18. 19. concerning willing at leaſt, or much more willful, adding to or taking away any thing from the Propheſie of this Book, which ought not ſlightly to be overlooked, beſides, many other conſiderations which might be added: that of 1 *Cor.* 15. *ver.* 23. as the Revelation explains it, Chriſt was the firſt fruits of the Saints Reſurrection above 1600 years before his coming at Antichriſts deſtruction, when the ſuffering S.s. ſhall riſe which he brings with him [*ita deinde*, as ſaith

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the Apoſtle] then cometh the end: as in *Rev.*20. 1000 years after and more; and a reaſon is added, all Chriſts enemies muſt firſt be put under his feet; *viz.* firſt, *Ezekiels Gog* & *Magog*, Turk & Pope, as we ſhewed, and all taken then out of Chriſts Kingdom that offend, and 1000 years after, when the laſt *Gog* and *Magog*, *Rev* 20. ſhall be deſtroyed, and the Devil that ſeduced them caſt into the lake of fire, then will the laſt enemy death alſo be deſtroyed; but in the interim all the ſaid thouſand years, ſaith the Apoſtle, he muſt reign, till that laſt enemy death be alſo deſtroyed; after which he will deliver up his Davidical Kingdom to the Father, as was ſaid *ver.* 24. but at *ver.* 51, 52. he declares certain myſteries not known before concerning the general ſudden rapture and change at the laſt Trump, and laſt Reſurrection, which ſuit with Revelation order alſo (though thoſe myſteries and Chriſts laſt deſcending with a ſhout at the ſame time, 1 *Theſ.*4. ſeem to be only revealed to the Apoſtle *Paul*) yet the diſtinction of Chriſts bringing his ſaid Saints with him at his next coming, 1*Theſ.* 3.13. and 4. 14. and his ſudden rapping them up above 1000 years after, to meet him in the Air when he deſcends with the ſaid Trump of God, *v.* 16. at the coming of the Lord (as it is alſo called, *ver.* 15.) from which time they ſhall ever be with the Lord, which was not true from the former, as by *Revel.* 20. is manifeſt; which is alſo another evident ground of diſtinguiſhing the ſame, and by the Revelation-order, ſo to be explained; which is not to be underſtood according to any mens apprehenſions of other Scriptures: but other Scriptures to be explained by that in all ſuch matters as God hath given unto Chriſt in that moſt Divine Book to reſolve his Church of in ſuch particulars therein held out: and as for that of *Peter.*2. 3. upon which ſome miſtaken apprehenſions of ſome ſeem to have put ſome difficulties, by the help of the *Revel.* may eaſily be reſolved, if we conſider he ſpeaks both of the Scoffers of the laſt times, and to faithful Chriſtians likewiſe, and ſuits conſiderations uſeful for both: to the Scoffers he offers the conſideration of the day of the Lord; that is the great day of Judgment wherein is the morning Judgment contained; when Chriſt is ſaid to come as a thief, at the end of the 6th Vial, *Rev.*16. 15. about the *Armageddon* battle, as here he is ſaid, alſo to come as a thief in the night, then will be the conſuming of the body of the Beaſt by fire, *Dan.* 7. and *ver.* 10. a fiery ſtream iſſued from the Ancient of days at that Judgment: but this ſeems by our Saviour (beſides other conſiderations) to be a partial deſtruction, chiefly falling upon wicked men, com-

pared *Luk.* 17. to *Sodoms* and *Gomorrahs* deſtruction, that will find out ſuch where they are: But then the deluge of fire, and the paſſing away of the Heavens, as *Rev.* 20. 11. both which by Revelation-Propheſie are manifeſt to be above 1000 years after the *Armageddon*-battle: (when the Beaſt and falſe Prophet were taken, and ſaid to be caſt into the lake of fire burning with Brimſtone, *Rev.* 19.20.) but both theſe burnings, the firſt partial, the ſecond general and ultimate are contained in the day of the Lord, or the Judgment of the Great Day, as Chriſts Revelation alſo teacheth, without which this Text, with many others could not be ſoundly reſolved: & for his bringing in the exception of the New Heavens and New Earth, *v.* 13. that is, on the Saints part to comfort them againſt the Scoffers in theſe bad times, not that they will be after the laſt deſtruction of the World, but that there was ſuch an happy ſtate coming on wherein they were intereſted (though both at the beginning and ending of the day of the Lord ſuch fiery Vengeance was in ſtore for ſuch wicked Scoffers, hardned by Gods long ſufferance in theſe laſt Days which the Apoſtle prophetically ſpake of) and this Expoſition from the warrant of this Divine Book given particularly for many ſuch purpoſes, and therefore ſtiled the Revelation of Jeſus Chriſt, which God gave unto him to ſhew unto his Servants, &c. is more ſatisfying to my Conſcience than all the differing apprehenſions of men whatſoever concerning the ſame.

*Queſt. And whereas it may be queſtioned by ſome, whether theſe Interpretations being myſterious be according to the intent of the Writers of thoſe, or the like ſaid portions of Scriptures.*

*Anſw.* That is not ſo much to be reſpected, as that they be according to the minds of the Inditer of them, who taught all his Meſſengers and Amanuenſes to write and deliver what was Divine and ſacred truth whether he gave them full Interpretations of them at the ſame time or not, ſometimes it is evident he did not, as when *Daniel* was denied the knowledge of the times of the end; therefore he ſaid, *I heard, but I underſtood not*, Dan. 12. and the Diſciples could not underſtand the fulfilling of the Propheſie of *Hoſea*, *Ch.* 1. *of the calling of the Gentiles then*, till by Viſion to *Peter*, and and gifts of the Spirit, and the like he had reſolved them; and it ſeems probable, that neither *Moſes* in his Song for Poſterity, *Deut.* 32. or threatnings in order, *Lev.* 26. or in penning *Jacobs* Propheſie, or *Balaams* Parable, as they all reſpected the laſt times did ſo underſtand them: ſo whether the Apoſtle *Paul* or *Peter* in thoſe things,

things, being guided by the Spirit of Christ to write concerning matters directly respecting the last times did know the particular meaning of them in those respects as they are explained since by the Book of Revelation: I must ingeniously acknowledge that in things which were so by the same Spirit of Christ, further in due time to be revealed, I believe they did not: for first, it is probable they would then, with the said things, have given the Interpretation of them if they had then known them: And secondly, the Holy Spirit of Christ would not have given particular Revelations to open and explain the particular meanings if they had not been necessary so to have been revealed in respect of the hidden parts of them, and especially that God the Father in a glorious wonderful manner, *Rev.* 5. should so give that most Divine Book to his beloved Son the Lamb so to reveal them (as he hath done) without which the Church had been in the dark, in regard of many excelent points of Heavenly Doctrines now only knowable by the help and use of the said Book (especially in what concerns the main Scope of all Revelation-Propheſie) which is therefore highly to be esteemed and diligently to be studied by all wise and good Christians for the right understanding of the darkest portions of Scripture which are not rightly discovered by any other means but by these Divine Oracles of Jesus Christ; and let it henceforth stand as an irrefragable Rule amongst all sound Christians, that all those Texts of holy Scriptures concerning those last things, *viz.* Resurrections and Judgment are to be explained by Christs Revelation and not the Revelation by them.

From the former said sure Rule, and the many foundations formerly laid down in the whole work, these Divine Conclusions or Christian Doctrines will evidently follow:

First, That Christs Davidical Kingdom on earth will begin with the first act or session of the Judgment of the Great Day, above 1000 years before the Last Judgment, *Esa.* 9. *Luke* 1. 32. with *Dan.* 7. *Rev.* 11. and 19. 6, 9, 11, to the end.

2. That at the first said Session the quick, namely the Beast & false Prophet with other great and small enemies then living will be judged by temporal destruction from the earth, *Dan.* 7. *Ezek.* 38. 39. *Dan.* 11. 45. *Matth.* 13. 41. And the deceased Saints will then also be judged with a Judgment of reward or recompense at their holy

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and bleſſed bodily Reſurrection, when they ſhall riſe to reign with Chriſt, who will then ſo Judge both quick and dead at his appearing and Kingdom, *Dan.* 7. *Rev.* 11. 18. 2 *Tim.* 4. 1.

Thirdly, Chriſt will reign with his ſaid raiſed Saints on earth in his ſaid Kingdom all that ſame 1000 years, wherein (as he hath both ſtrongly and emphatically taught us) that Satan ſhall be bound from deceiving the Nations any more until the ſaid 1000 years ſhall be fulfilled. See Treatiſe on *Rev.* 21. 5. *page* 37, 38. and *page* 8. of this.

Fourthly, The ſaid 1000 years ſpace to be ſo fulfilled beginning from the firſt ſaid Seſſion, or *Matutinum Judicium* (as Mr. *Mede* ſpeaks, or a greater than he, *Pſal.* 49. 14. and a greater than them both, *Luke* 19. 18, 19. *Rev.* 2. 26.) before the little ſpace of Satans looſing again, is that interim before the laſt Judgment wherein ſhall be the performance of Gods moſt antient promiſed Mercies and Covenants to the faithful Forefathers, and to their ſpiritual Seed [*viz.* the then raiſed Saints and others then converted] through their Divine promiſed Seed Chriſt, by whom they ſhall all then have their ſure Mercies of *David*, *Eſa.* 55. 3. and as the Lambs wife, then inherit all things with him, *Rev.* 21. 7.

Fifthly, The New Jeruſalem ſtate, the Marriage of the Lamb, the Paradiſe of God with the pure River and Tree of Life therein and the Nations of them that are then ſaved walking in the light of the ſaid great holy and beloved New Jeruſalem, wherein conſiſts the New Heavens and new earth, when God will make all things new, as in this Text, are the contemporaries of the ſaid happy times and ſtate in the ſaid 1000 years, and will make up that happineſs in the ſaid Davidical Kingdom of Chriſt, both to the ſaid Saints then raiſed, and to the then converted Jews and Gentiles in the natural life, when alſo the two ſecond great calls of them both will be accompliſhed, *Deut.* 32. 43. *Rom.* 15. 10. that Jews and Gentiles will rejoyce together.

Sixthly, Satans laſt moſt wicked attempt with his laſt *Gog* & *Magog* againſt the ſaid holy City and the Camp of the Saints after the ſaid 1000 years are ended, will occaſion fire from Heaven to conſume them, and probably the earth and the works upon it, *&c.* and thereupon alſo the deſtruction of the laſt enemy death, when all the Saints both raiſed before, and then living or lying in the grave (to free them (as is probable) from the deſtruction with wicked men then) ſhall be rapt up together, and all be changed in a moment or twink-

twinkling of an eye to meet Christ in the Air, &c. when also all the wicked shall be raised at the last Trump to the last general Judgment and final sentence, &c. upon whose sitting upon the great white Throne will be the utter dissolution of the whole created world, as *Rev.* 20. 11, &c.

And these (I believe) are upon the many said accounts from holy Scripture, the Divine truths of Jesus Christ, not contradicting any thing taught in Gods Word before, but only explaining many things formerly darkly, yet Divinely couched therein, and especially things respecting the said first and second bodily Resurrections, and the proceedings of the Judgment of the great day of the Lord at above a 1000 years distance, with the performance of the promised mercies in the interim (as was said.)

And thus have I given an account of my faith as respecting these things for which I bless and magnifie the glorious Name of God the Father, Son, and Holy Spirit, three Persons, and one true and everliving God, and I do believe that all Saints will do the same here or hereafter. Amen.

And thus for the Questions concerning the first Resurrection, as being the Inlet to the Sts. that Christ brings with him when he comes into the happy said approaching state 1000 years before the said rest of the dead shall live again; and that answers to sundry portions of Scripture that are by some otherwise expounded, but are only to be understood by the help of the most Divine Book of the Revelation of Jesus Christ, as we have shewed.

And now before we proceed to speak particularly of the words or matters of this Text of the Renovation of all things, which are to make up the happiness of Christs said Reign with his Saints upon the said first Resurrection: we shall consider the preceding and following context thereof with its dependencie, to remove some other seeming difficulties, which for the greater evidence we shall endeavour to do by Answering some other Questions, and resolving some doubts upon weighty reasons concerning the same.

Quest. 1. *Are not the New Heavens and the New earth the renovation of all things the New Jerusalem and Paradise of God*, &c. Ch. 21. 22. to be after the last Judgment, wch is set down before them in *Ch.* 20. 11.

*Answ.* Although the last Judgment is there placed in the end of the foregoing Chapter, it doth not follow that it will be in time before those great things spoken of in the two following Chapters, but it will appear to be there placed upon other special reasons. One

Reason

Reaſon is from the reference of divers things ſpoken of *Chap.* 19. which are further explained in their order in the three following Chapters, and conſequently of their dependance thereupon.

A ſecond Reaſon is from the ſpecial conſideration of *Chap.* 20. to *ver.* 11. as the Table of the good times of Gods Church, as *Chap.* 11. to *ver.* 15. was the Table of the bad times, as after we hope to make manifeſt in the Divine contrivance of this ſacred Book to the good advantage of right enquirers.

But firſt, for the Reaſon of ſuch things *Chap.* 19. as refer to the three following Chapters:

The firſt is from *ver.* 6. after many great Hallelujahs for the the Whores deſtruction, *ver.* 1, 2. redoubled again, *ver.* 3. and again, they ſaid Hallelujah. Thirdly, of the repreſentative 24 Elders and four Beaſts, or four living Wights worſhipping God, and adding their Amen, to their Allelujah (for ſuch will be the high praiſes of God in the hearts and mouths of Gods people then for his deſtroying of *Babylon*, called here his judging of the great Whore for her great provocations) [mark that expreſſion, for then will begin Chriſts great day of Judgment] *v.* 2. & *v.* 5. there is a Divine general enforcement to the like praiſe to all Gods Servants not only for this ſaid ruine of *Babylon*, but for the enſuing reign of Chriſt thereupon, ſet forth in wonderful expreſſions, *ver.* 6. *ſaying Allelujah for the Lord God Omnipotent reigneth*; which is the firſt general referring to the future Chapters, and this is further explained Ch. 20. of Chriſts reign with his Saints 1000 years, and the ſame 1000 wherein Satan was to be bound, which for its certainty is ſix times ſaid to be ſo three times abſolutely, and three times relatively.

The ſecond general, *Chap.* 19. *ver.* 7. is the coming of the Marriage of the Lamb, which is explained *Chapter* 21. 2, 9, 10. in the New *Jeruſalem* ſtate, unto which matter of joy and thanksgiving there is a third addition in general, that the Lambs wife hath made her ſelf ready in the ſame verſe, which ſeems ſpecially to reſpect the calling of the Jews, then to be betroſhed for ever, when the Tabernacle of God is alſo ſaid to be with men, *c.* 21. 3, 4. at that his coming which the many Hallelujahs in the Hebrew tongue then to be ſung ſeem to point out to us, and not only Jews and Iſraelites will then be brought into Chriſts ſheepfold; but all the Nations of them that are ſaved and ſhall all walk together in the light of the Jeruſalem that came from God out of Heaven (being all to be then of one Communion of Sts.

though

though in several capacities celebrating accordingly the Marriage of the Lamb the said 1000 years, *v.* 2. 9, 10, 22, 24, 26. and as from the Throne of God and the Lamb, then and there proceeds that pure River of the water of Life, *viz.* all Divine Grace, *John* 7. 37, 38. so in the middest of the street of the City then will be the Tree of Life in that blessed state of that Paradise of God, *chap.* 22. 1, 2. as *chap.* 2. 7. is also explained, which will be more gloriously restored then by and for Christ the second *Adam* than the state of that was which the first *Adam* lost in many respects, when God, as in the Text, makes all things new.

Now concerning such a neer Union of all Gods Saints and Servants at the said Marriage of the Lamb according to their several capacities, we have much in the Prophets observable; we shall only name a few texts, as *Hos.* 2. 19, 20. *I will betroth thee unto me for ever, in Righteousness, in Judgment, in Loving Kindness, and in Mercies*: the whole 45*th Psalm*, and much in *Esa.* 60, & 62, & 65, & 66. all respecting the same time and state, and is in part applyed, *Rev.* 21. And thus much of the reference of these three last *chap.* to the said general heads mentioned *chap.* 19. of Christs said Reign, the Marriage of the Lamb, and his Wives making her self ready, which is usually in Scripture, and especially in this book, to mention Generals, and after particularly to explain them: and beside these observe that there is no distinction of order or times in the three follow-Chapters by first second or third, or after this I saw, as *chap.* 18. 1. at the Whores destruction, or after these things I heard, *chap.* 19. 1. but from thence to the end of the book all the Visions are of the same time, as we may after shew. But because the opening of this Rereference in *chap.* 19. is of great use to the understanding of all the rest of this book to the end, we shall endeavour according to what by Divine Grace we have received, to resolve these Questions following.

1. Why these great things should here be inserted, *chap.* 19. 5, 6, 7. after *Babylons* destruction?

2. Why the destruction of the Beast and false Prophet from *ver.* 11. to the end of the *Chapter* is decyphered before them?

3. What is meant by that in *v.* 9 where it's said, *Blessed are they that are called to the Marriage Supper of the Lamb*, which is set forth with so much Divine Illustration? Much after the manner that Gods Renovation is set forth in this text. The first is to teach us, that *Babylons* ruine is the beginning of Christs Reign, *chap.* 11. 17. he then

takes to himself his great power and reigns, as here, *ver.* 6. which seems to be the that beginning of Revenges, *Deut.* 32. 40, &c.) and when God begins then he will also make an end) for by this God prepares for a greater and more general revenge upon the Enemies, by provoking them to gather to the *Armageddon* Battel, as *chap.* 16. *ver.* 13, 14, 15. by sending the three unclean Spirits, or Spirits of Devils afterwards to the Kings of the Earth, and of the whole world, to gather them to it, which is here gloriously decyphered, *ver.* 11. to the end.

2. To manifest to the Churches Consolation, that as the Beast had scattered the power of the holy people, *Dan.* 12. 7. for his time, times, and half a time; so then his power should be so scattered, that there remains no more but to prepare for the greatest Vengeance at his last destruction: he shall never more hurt or molest them.

3. To instruct us how the Morning Judgment of the great day, described by *Daniel*, chap. 7. will be brought on: First by judging the Whore. *2dly*, the Beast and false Propher, with their Followers, as is written, *Deut.* 32. *Psal.* 149. *Rev.* 19. the last: for *Christ*, saith the Apostle, *shall destroy the man of Sin at the appearance of his coming*: so when Christ comes from the right hand of his Father, he makes his foes his footstool, *Psal.* 110. 1. whom the Heavens receive till the times of Restitution of all things, saith the Apostle *Peter*, Acts 3. 19, 20, 21. [for they all contemporate.]

4. To assure us of the beginning then also of that said happy state of Christs Church, *chap.* 11. 18, 19. & 19. 6, 7. for when Christ comes in the Clouds he brings all his Saints with him; who probably may have that honour to execute that wrath in part upon those Enemies, who shall then also in that Judgment receive their reward, *Dan.* 7. 13, 14. *ver.* 22. *Rev.* 11. 18. to teach all Gods people then to lift up their heads, as our Saviour directs, *Luke* 21. 28. 31. because their Redemption is neer; and that Kingdome of God also: and though there will be then great shakings of the Enemies, out of the world, as *Numb.* 25. *Es.* 2. 17, 18, 19. yet God will send his Angels then to gather his Elect from the four corners of the Earth, *Mat.* 24. 31. *and two shall be* then *in the field, the one shall be taken the other left.* v. 40, &c.

To the third Question we Answer, That these generals of Christs Kingdome are explained in the following Chapters after Antichrists ruine, to shew the first eminent act of power Christ will manifest when he begins to reign, will be to remove that great offender out of the

the way, who hath ſo long obſtructed the happy communion of God and Chriſt, with all the Saints, which they ſhall enjoy upon his removal, when the ſaid Marriage of the Lamb takes place, and Gods antient people are turned to him, (as was ſaid.)

2. Becauſe that is the eminent breaking of the Serpents head by the firſt Judgment revealed to *Enoch*, ſeen in Viſion by *Daniel*, *Dan.* 7. explained and confirmed, and to be fulfilled by Chriſt, *Rev.* 11. 18. & *chap.* 19. as may farther after appear, *&c.* which firſt Judgment of the wicked quick, is that *removens prohibens*, removing the hinderance, and therefore ſeems firſt neceſſary to be done, to make way for that ſaid happy enſuing ſtate, as *Mat* 13. 41, 42. and is an eminent breaking of the Serpents head, as the deſtroying the laſt Eenemy Death will be the total and final breaking thereof.

The next Queſtion is, What is meant *ver.* 9. by that they are ſaid to be bleſſed that are called to the Marriage Supper of the Lamb?

2. Why the Apoſtle *John* is commanded to write it?

3. Why the Angel adds as he teſtifiedth, *Theſe are the true ſayings of God?*

4. Why the Angel reſiſting his attempt to worſhip him, enjoyns him to worſhip God, as in *chap.* 22. 9.?

5. Why he tells him he is his fellow Servant, and of his Brethren, [the Prophets, *chap.* 22.] and here adds, *That have the Teſtimony of Jeſus*: and then adds, *Worſhip God*: giving this reaſon; *For the Teſtimony of Jeſus is the Spirit of Propheſie?*

To reſolve the firſt Queſtion, theſe three things are to be conſidered; Firſt, What is meant by the Marriage Supper of the Lamb.

2. What is their Calling to it.

3. How they are ſaid to be bleſſed that are called to it: and theſe we deſire a little to explain, though but in our paſſage, becauſe they have been miſapplyed formerly.

1. The Marriage Supper of the Lamb is the enſuing deſtruction of the Beaſt, and the like wicked Enemies ſhortly after the Whore *chap.* 18. for which the many ſaid Haleſujahs were ſung, when in ſuch a terrible, powerful and glorious manner Chriſt comes to deſtroy them with his heavenly Armies, and his Garments dipt in blood, and takes the Beaſt and falſe Prophet, and caſts them into the fiery lake for ever; and that is denoted by the great Voice of the Angel ſtanding in the Sun to call all the Fowls to the ſame Supper, *ver.* 18. who alſo were filled with their fleſh, *ver.* laſt., who were

ſlain with the Sword of Chriſts mouth, that is, according to his Word: who is therefore ſaid in Righteouſneſs to Judge, and make War, *ver.* 11. and then to judge, becauſe it will be the firſt act of his Judgment, as *chap.* 11. 18.

2. This ſenſe may farther appear from other like expreſſions in Scripture, of a Sacrifice God will make of his Enemies, or a Supper or Feaſt, as here; ſo *Eſa.* 34 6. a great part of that *c.* and *v.* 4. is applyed to the deſtruction of thoſe Pagan Perſecutors, *Rev.* 6. the like alſo *Jer.* 46. 10. Gods day of Vengeance is called a Sacrifice: But moſt pertinent is that of *Gogs* the *Turks* deſtruction, at or about the ſame time, *Ezek.* 39. 17, 18, 19, &c. yea and of *Magog* likewiſe, [the Pope] *v.* 6. briefly there mentioned, becauſe it was to be farther explained in the *New Teſtament*, as the *Jews* Enemy [the *Turk*] is largly in the Old [*ſee our 4th Obſer.*] of both which thoſe hints of Reaſons ſeem conſiderable, beſides many others both in *Ezek. Dan.* and the Book of *Revelation.*

1. Becauſe the *Turk* is ſtiled *Gog* in the Land of *Magog*, *ver.* 1. that is, in the *Roman* Empire, a great part whereof he ſhould ſubdue unto himſelf.

2. This is farther manifeſt in that he is deſigned by God to be the great Ruiner of that Empire, to revenge upon it the blood of the Saints ſhed before under the Red Dragon, being acknowledged by many to be the 2*d* Woe, or 6*th* Trumpet, falling chiefly on the Eaſtern Empire.

3. He is a greater Ruiner of it than the *Saracens* before him who did but puſh at it, and got ſcarce half ſo much as he hath ſince over-flowed in it by his multitudes, *Dan.* 11. 40, 41, 42, &c.

4. *Magog*, v. 6. is deſcribed to be in the Iſles, as the *Jews* reckoned all remote from their own continent to live in the Iſles.

5. God ſaith there he will ſend fire on *Magog*, which will alſo be the means of the Beaſts deſtruction, *Dan.* 7. 9, 10. when his body will be given to the burning flame.

6. As was hinted what was ſpoken largly of Gog the *Jews* enemy, that holds their Land alſo from them in the Old Teſtament; is left for Chriſt largly to explain of the ruine of *Magog*, the Pope, the great Enemy of Chriſtians in the New Teſtament, who hath all his 42 months trampled the holy City under foot till then.

7. Both are ſaid to be in the latter or poſtremity of dayes, *Ezek.* 38, 8, 16. with the *Revelation*, and both to be ruined about the *Jews* Converſion to be as we ſhewed in the latter dayes, *Jer.* 23. 20.

and

and *Jer.* 30. 24. for at Christs appearance the *Jews* will be delivered *Dan.* 12. 1. and the man of Sin will be destroyed at the appearance of Christs coming, 2 *Thes.* 2. 8.

2. They are called to it, namely, to that Marriage Supper, who have the word of God for their sure ground of coming to it; for Christ will then slay such with the sword of his mouth, which is the Judgment written, when all predictions of the Beasts destruction shall take effect: 2. When by his providence he remarkably points out that work to be done by them, the Angel is said then to stand in the Sun to call all the Fowls to that Supper, which seems to note the clearness of their call, as well as the generality; hence when that Lord of Lords, and King of Kings so conqners his Enemies: those that are with him are said to be called, and chosen, and faithful, *Rev.* 17. 14. called as having Christs Commission for it; chosen as being Saints; and faithful to do his said work against all discouragement or opposition.

3. They are blessed as being first come out of *Babylon*, for that they partaked not of her Sins before, nor her Plagues then, *Rev.* 18. 4.

2. They are also blessed in doing Gods work then, and executing his just Judgments written of before, *Psal.* 149. *ult.* upon his and his Churches great enemies: So was *Jael* blessed, *Jud.* 5. so they shall be blessed that dash that *Babels* little ones, *viz.* her doubly spurious off-spring against the stones, *Psal.* 137. for so will Christs Church not only be freed from that Tyranny, but much happiness will ensue thereupon to all Saints in Christs Kingdom, and the Marriage of the Lamb, with the happy Restitution of all things, *&c.*

Now for the other annexed Questions respecting the illustrations in of the Angels revealing that matter, we answer briefly first the Apo. *Joh.* must write what concerns the said Marriage Supper, as a thing most sure from Gods predictions, *Gen.* 3. 15. from *Enochs* Propheſie, *Daniels* Vision, *chap.* 7. and 2*dly*, a suitable reason is given by the Angel: These are the true sayings of God, not said faithful as of the promised Mercies twice afterwards, which is heedfully to be observed: for this only respects the predictions (as we said) of the Enemies removal, here for the expressions of the Holy Spirit are very curious concerning both.

3*dly*, he engages him to worship God now and afterwards, *chap.* 22. by reason varieties of false Worship would come up in the world by Heathens and Antichristians, till those times he spake of should come.

4. He

4. He saith, he was of his Brethren, *viz.* the Prophets, *chap.* 22. and that he had also the testimony of Jesus; for all that we are to belive of Jesus is testified by the Prophets, as were all these mysteries here made thus known to him by the Angel: whereupon

5. he adds this reason of all these Revelations, That the Testimonie of Jesus is the Spirit of Prophesie, so surely resolving both here and in the following chapters, that we must look to the Prophets for the foundations of all these things concerning Christs Reign and Kingdome, and the preparations to it, and all that belongs unto it, and to all such as shall have part with him therein: of all which the Angel Christ (probably) in Vision had generally taught, *chap.* 10. 7. when the Mystery of God should be finished, as he hath declared (saith he) by his Servants the Prophets, so that all these Revelations must be understood concerning Christ, according to that Spirit of Prophesie, Nothing to be added, nothing to be taken therefrom, *chap.* 22. 18, 19. and also manifesting they must all be fulfilled before the end of the world, when all Prophesie will be accomplished: But I only touch upon these things to prepare for the better unfolding of the Text, being very needful to that purpose, and also give much light being rightly understood, not only to that text, but in a good part to much that concerns that whole state of Christs said Reign with his Saints the 1000 years.

The Second Reason of such placing them is from the special Use which is here to be observed, namely in regard the 20*th chap.* to *ver.* 11. is first placed as the table of the good times of Gods Church to come, in reference whereunto the great things that follow are after considered; and the last Judgment from *ver.* 11. is there added as the boundary of the same table, according to the excellent Divine contrivance of this book, even as that former Table of the bad times, *chap.* 11. which contained about 1700 years under the Dragon, and others to the end of the Beasts 42 months, to the end of those suffering times of the Saints, which table hath also for its boundary from *ver.* 14. the happy times and state following in some generals to the end of the *chap.* but not as included in the same Table; and as the chief measure of those times after the Red Dragons persecutions is the two Witnesses 1260 dayes of years their Propheſying in Sackcloth, whom God calls, my two Witnesses, and to whom I will give power against the great Beast though Propheſying in Sackcloth; so the chief measure of these good times is the Reign of Christ with his raised Saints in the 1000 years, whom he calls, my King upon

my

my holy Hill of *Sion*, Pſalm 2. when the world hath done its worſt, yet, ſaith he, *&c.* I will ſet my King, *&c.* by which alſo all thoſe things that follow, *chap.* 21, & 22. are to be meaſured for their continuance, which is another reaſon of ſuch placing that Table before the laſt Judgment, which is the boundary following the times thereof, and ſo in both the ſaid Tables, *Primum in utroque genere eſt menſura reliquorum*: and ſo both theſe Tables have their diſtinct conſiderations, as containing in them both, all the times of Revelation Propheſie, *viz.* about 2700 years, beſides the little ſpace of Satans looſing, *chap.* 20. all to precede the laſt Judgment. The firſt Table links together the double Scheme; firſt of the Civil *Roman* ſtate under the ſeven Seals, in the times of ſome of which the Heathen ſtate perſecuted and killed the Saints, *chap.* 6. whereupon out of the *7th* Seal proceed the ſeven Trumpets, bringing on the ruine of that wicked *Roman* ſtate; Firſt by the four firſt Trumpets that fell moſtly upon the Weſtern *Roman* Empire, and deadly wounded it by the incurſion of the Barbarous Nations, as *Almands*, *Goths*, *Vandals*, *Huns*, *Alanes*, *Burgundians*, *Frankes*, and the reſt; breaking the Empire, ruining the Government, of Emperour, City and Senate, in *chap.* 8. for about 200 years, and by the two following Woe Trumpets of *Saracens* and *Turks*, firſt half the Eaſtern *Roman* Empire was haraſed and loſt, *chap.* 9. to *ver.* 11. and after wholely overflowed by the *Turks*: Firſt by the *Saracens* till about the 1300 year of Chriſt, when the *Turks* day, and hour, and month, and year began, when the *Ottaman* Family obtained the power, for 396 years by that computation: both which are contained in *chap.* 9. but the *7th* Trumpet, which will diſpatch them both, is added after this firſt Table, *chap.* 11. 15. whereby is linked with this the Scheme of the Eccleſiaſtical ſtate, running again through all the ſaid times, reſpecting that alſo, as contained in the little open book, *chap.* 10. beginning *chap.* 12. with the primitive ſtate of the Church in her purity, but ſoon ſet upon by the Dragon and his Angels, fighting againſt *Michael* and his Angels, till God by that famous Emperour *Conſtantine* the great caſt down the Dragon; but after, upon the Dragons flood, the Woman entered into her Wilderneſs condition, for her time, times & half a time, contemporating therein with the twofold Beaſts 42 months, *chap.* 13 raiſed out of the Sea and Earth in thoſe fluctuating times of the ſaid Barbarous Nations, as alſo with the Witneſſes 1260 dayes [illegible] years, till the ſeven Angels have poured out their Vials to deſtroy the Beaſt; likewiſe *chap.* 15, 16. concerning which

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matters there is an explication, *chap.* 17. executed *chap* 18, 19. when the laſt head is ruined of that Eccleſiaſtick ſtate alſo: unto both which Schemes of both Civil and Eccleſiaſtick ſtate the ſame Table of the bad times hath reference, and links them ſo together as Contemporaries. But beſides the ſaid Series or order of the firſt ſaid Table, in the Divine contrivance thereof referring to the ſaid double Scheme of the times thereof, beginning with the Regular ſtate of the Church that was as was ſaid *chap.* 11. 1. theſe things are farther to be obſerved from *chap.* 1. 19. firſt concerning the things the beloved Apoſtle *John* had then ſeen, *viz.* how Chriſt in all thoſe times walketh in the midſt of the Candleſticks the Churches and holds the ſtars the true Miniſters thereof in his right hand, *chap.* 1. and *2dly* the things that then were concerning the then preſent ſeven Churches of *Aſia*, *chap.* 2. 3. which are alſo conceived to adumbrate or ſhaddow out ſeven Intervals contained in the ſaid firſt Table of the ſuffering times: and *3dly*, the things to be hereafter, which are Epittomied in ſome ſort before the 24 Elders, and 4 living Wites, in *chap.* 4, and 5. firſt in *chap* 4. is ſet the Prologlue and Chorus of all that Tragy-Comody (as Mr. *Mede* ſpeaks) and in the *5th* is repreſentzed the glorions manner of the Father's delivering this Book to his Son the Lamb, that had been as it were ſlain and lived again, to reveal and fulfil the contents thereof, with a glimps of the iſſue of the times of the ſaid firſt Table of Revelation Propheſie, when the Repreſentative (ſay they) ſhall Reign upon Earth, *ver.* 10. whereupon Angels, Saints, and all Creatures in their kindes ſhall adore and magnifie the Lamb, as worthy to receive Power, and Riches, and Wiſdome and Strength, *ver.* 8. to the end; and in *chap.* 7. we have the Sealing of the 144000 ſpiritually in the Eaſt, under the Tyranny of the *Saracens* and *Turks*, as *chap.* 9. 4 in the times of the two firſt Woe Trumpets, from about *Anno Dom.* 600. to about 1700 [for we muſt conjecture in a Latitude perhaps of about a decad under or over the ſaid times, by reaſon of ſome defects in Chronologie] and in *ch.* 14. wherein with the ſame times of the Beaſts ſaid 42 months; the true Church had her 144000 Spiritually Sealed alſo, and preſerved in the Weſt: All which, with the Angels warnings there following, Chriſt hath now almoſt accompliſhed in this ſo excellent a contrivance of this Divine Book in all theſe reſpects: And therefore Faithful Chriſtians need not much trouble themſelves as to the remaining Propheſies of this Book in reſpect of the ſuffering times, ſave only they muſt watch, and keep the Garments of Juſti-

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fication and holy converſation, as Chriſt warnes, *ch.* 16. 15. when the Whore, or *Babylons* end draws neer, as *chap.* 18. and *chap.* 14. only after is to be expected the gathering to the *Armageddon* Battel, *chap.* 19. before which, ſome good time (I conceive) will be the falling of the tenth part of the City, wherein the 7000 names of men as in the Original are foretold to be ſlain to the ſtrange affrightment (probably by ſome Divine appearane of that remnant that are thereupon ſaid to give glory to the God of Heaven, *chap.* 11. *v.* 13. by acknowledging his hand therein; to ſuch I would commend St. *Peters* counſel, *Acts* 17. 18, 19, &c. *Brethren, I wot that through ignorance ye did it, as did alſo your Rulers*, &c. [who were the Leaders and Guiders of the reſt, as hath been uſual, at leaſt by the Engineers of ſuch evil contrivance, who are skilful to draw into them more innocent perſons, *&c.*] *Repent ye therefore*, &c. *and the rather, becauſe the remnant when affrighted*, v. 13. *hopefully ſhall ſo do*: for the thing is to be done upon a great Earthquake [or Commotion of Nations] when the laſt finiſhing Witneſſes, decyphered from *ver.* 6. to *ver.* 13. did begin to aſcend upon their hearing of the great Voice, *viz.* of a perſon eminent in publick Authority, ſaying come up hither in the Plateia, or ſtreet of the City [where they were before civilly killed in the ſecond war of the Beaſt (of which Mr. *Mede* conceived there was only one) reſembled to *Jeruſalem* in *Judea* many ways] where our Lord was Crucified, roſe again, and aſcended, *&c.* being then a tenth Province or tenth part of the Dition of that great City, *&c.* of which many things may appear conſiderably evident, if the ſaid Plateia prove to be the ſaid tenth part of the City, which in its final falling off from *Rome*, ſhall utterly caſt out of it all *Romiſh* Idolatry, Superſtitions, and Errours, *&c.* which for many Reaſons may ſeem more probably (and whereof an account may (probably) be after given) And not the falling of the City *Rome* it ſelf, (as ſome have conjectured) becauſe it is but a tenth part now of what it was in the Heathen Emperours time, (as Mr. *Mede* from *Lipſius* declares) which latter (more probable) by ſome computations may ſeem to be about a dozen years after this falling, or more, upon which the gathering to the *Armageddon* Battel may be expected; for *Romes* ruine is like highly to provoke the Beaſt and falſe Prophet to that Battel, though to their own ruine, *Rev.* 19. 20. although they will not believe it, which is the means to bring it on them. But upon the falling of the tenth part here the ſaid 2*d* Woe or ſixth Trumpet is ſaid to be ended, *ver.* 14. under which Mr. *Mede* moſt probably placeth

most of the Vials, during the *Turks* 396 years, who is usually reckoned the 2*d* Woe, and if this falling of the tenth part of the City was meant by the 5*th* Vial upon the Throne of the Beast (as some have conceived) whereby seems more probably to be pointed out that antient Apocryphal Episcopacie, as the Mystical Throne of the Beast, [upon which he hath sitten to kill Christs Witnesses from first to last] *viz.* in respect of the old pretended *Jus Divinum* thereof, as being more suitable to the mysteriousness of the Vials, and to experience] (as the 4*th* was upon his Universality) whereby all Popish Prelacie, with many Errours depending thereon have been pretendedly supported all along) which seemed much to be shaken by that 5*th* Vial, and neer to falling, *&c.* upon advantage whereof, the Pope afterwards as Bishop of *Rome*, it being the chief City, hath since most falsely pretended to be *Peters* Successor, who yet from Scripture is manifest never to have been Bishop there; and Christs Vicar general on Earth [though Christ promised he would never be non-resident from his Church there, but present with them to the end of the World, *Mat.* last, and last.] So that as he needs no such, so he ordained no such Officer, as shortly he will be taught to know (and all the deluded part of the world that follow him) to their cost. But if that had been this tenth part of the City, I conceive it would have been past before this time.) But it seems there will be some good and peaceable times in that Plateia at the fall of this tenth part of the City in the West, though, though the 2*d* Woe continue longer in the East; because at the end thereof, before the 7*th* Angel begin to sound, it is said, the 3*d* Woe cometh quickly (no remarkable occurrents then and there said to intervene.) for the word ταχυ quickly or swiftly is in this book to be understood in the due order of accomplishment whereby Christ hath inseparably linked together the first and last things of neer 1700 years distance, hence he saith in the beginning, *Rev.* 1. 1. that they are things which must ἐν ταχει shortly or swiftly come to pass, *viz.* in the said determined order, (which due order [*N. B.*] is in this Book Doctrinal (being the Divine purpose of setting it so down, *&c.*) and likewise it is again said, *Behold I come quickly*, or swiftly, (the same word ταχυ being used) about the end of 1700 years after in the end of the last *ch.* the most of which said 1700 years from Christs birth is contained in the 19 first *chap.* of this most Divine Book before the 1000 years begin *chap.* 20.] but is not said to come presently or immediately and the ending of the great Earthquake before the fall of the said tenth part of the City with the 100 slain in the West, and that glory then to be rendred unto God by that said remnant

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there [ all which imply the compleating of the ſaid aſcention of the finiſhing Witneſſes ] and therewith ſome reſpite from former ſufferings before the 7th Trumpet, [ called by ſome the Woe, joy Trumpet ] ſhall actually begin to ſound, (beſides the time of that coming quickly not preſently may be conſiderable there) for when that ſounded, *ver.* 15. great Voices of Joy were heard in Heaven, ſaying, the Kingdoms of the world are become the Kingdoms of our Lord, and of his Chriſt, and at the beginning thereof (as we ſhewed from *chap.* 19. 9, 11; *&c.*) Chriſt will deſtroy the Beaſt and falſe Prophet, the interim before which, & after the ſaid fall of the tenth part of the City, when the ſecond Woe ended, *v.* 14. ſeems (I ſay) to import ſome intermiſſion of the Churches trouble in the Weſt; before that time oppreſſed by the Beaſt there, though ſome of thoſe Sealed ones in the Eaſt, *chap.* 7. may continue that interim under the preſſures of the Turk, during the ſecond Woe there, *&c.* Which brings in alſo the good times of the 2d Table which we ſpake of in *chap.* 20. wherein is contained Satans binding, Chriſts and his Saints Reign, ſo exactly, ſtrongly, and clearly aſſerted by Chriſt to be 1000 years, with its Contemporaries; firſt, before it, *chap.* 19. *viz.* the coming of the Marriage of the Lamb, and his wifes making her ſelf ready, *ver.* 7. and after it alſo, *chap.* 21. & 22. when will be the New Heavens and the New Earth, the New *Jeruſalem*, with the Nations ſaved walking in the light thereof; alſo the pure River, and Tree of Life in the middeſt of the ſtreet of the City, all to continue that ſaid 1000 years in the world, until Satans looſing: which are after expounded *c.* 21, 22. as depending on *c.* 19. & it is agreeable as was ſaid to that Antient Propheſie, *Deut.* 32. 41, 42. of the beginning of Revenges upon the Whore and Beaſt, before Jews and Gentiles then rejoice together, *&c.* when many Halelujahs will be Sung upon thoſe accounts in the beginning of *chap.* 19. to *ver.* 7. when the Lord God Omnipotent reigneth.

So then theſe two excellent Tables have their diſtinct conſiderations in the ſaid Divine contrivance for divers excellent purpoſes, and the ſaid boundaries of the times of each are not to be taken into them as ſet in their proper order and place, ſo as what follows muſt needs therefore be after them in time: It was not ſo in the experience of the former Table, and it will not be ſo in the latter, which being well underſtood, with what we have here ſaid upon that occaſion, may accordingly be as we deſire, and endeavour whilſt time and opportunity ſerveth to give light to this part of

this most Divine Book, and the rather, being of late very sensible of the Infirmities of old Age, now fast incroaching upon us; and this more especially because the very Cream and Marrow of all faithful Christians Interest included in these mystical parts of the Gospel of Christ may hereby be made more conspicuous, and comfortable unto them: which also, we hope, by resolving other following Questions may farther appear: and hereunto Mr. *Medes* judicious *Synchronisms* are very subservient, as in our Scheme of the whole *Revelation* may be observed: but the main business is there set down in this last table, *viz.* the reign of Christ with his raised Saints, for which Reign their said bodily Resurrection makes way (as was shewed) being the chief thing in reference whereunto all that are after explained, *chap.* 21, & 22. to belong to that state, as to their time are determined by Christ, to be to continue 1000 years; and from thence he sets down Satans loosing, with the last *Gog* & *Magog* destruction, leading in the last judgment, which seemed necessary to be so explained according to our Saviours Divine Wisdom, as the most full Revelation of what should be useful to be known by his Church for the most full explication of *Enochs* Prophesie or Vision of the great day of Judgment, as *Jude* speaks of which *Daniel*, chap. 7. seems only to explain the first act or *matutinum judicium*, at the destruction of the Beast above 1000 years before; but by this Divine Table we are directly brought in this order of Prophesie, to the last act or *Vespertinum judicium*, of all sorts good and bad, much more clearly than was revealed before in sundry particulars, *&c.* but he then returns back to the predictions of the Prophets concerning the said 1000 years reign of Christ with his said Saints, or times of Gods making all things New, (as the Context before and after manifest.) And this will appear in that which concerns the first particular, *viz.* of the New Heavens and New Earth, *Esa.* 65. from *ver.* 20, 21, 22. where many things are nam'd respecting those in the natural life (as is observable) for antient Prophesies are the Foundations of them all, *&c.*

But 2*dly*, if it were supposed they were after the general Judgment, it might then be enquired what use in reason they could be conceived to serve for, since Scripture gives no ground for any such matter; but contrarily resolves us the world will then be dissolved, *chap.* 20. 11. all Creatures destroyed or removed, the Saints rapt in a moment to meet Christ before, and all be changed, and thenceforth ever to be with him, the Lord; the Devil cast into the Lake of Fire, and wicked men sent into Hell, *&c.* What use can be then of the New Heavens and New Earth after the great day of Judgment?

But

But these Heavens will not be the making a new frame of the material Heavens, when the old are passed away (as after may be shewed) but will be Prophetical Heavens, grounded upon Gods Word, both for the Nature, Times, and Use of them: when, as follows, there will be no Sea, *viz.* such an unsteady state of things as the seven headed and ten horned Beast rose out of, when the Barbarous Nations had broken the Western Empire in pieces to make way for the ten Crowned Horns: or such Waters as the Whore sate on ever since unsteady rolling Wayes: No such Mystical Sea will have room then in that Kingdom of Christ and his Saints, that cannot be moved or shaken, *Heb.* 12. 9. as the frustrating of Satans attempt with his last *Gog* and *Magog* will certainly manifest. But the New Heavens will be those Heavenly Creatures coming with Christ, when he removes his Court from Heaven into this World for the time of his great day of Judgment, which were formerly the Inhabitants thereof; in which sence our Saviour, upon the Whores destruction, calls upon the Heaven of Saints to rejoyce, *Rev.* 18. 20. *Rejoyce over her thou Heaven*: then to manifest what Heaven he meant, he adds, *and ye Apostles and Prophets which shall be Inhabitants of the New Jerusalem*, chap. 21. v. 2. So also the Heaven of Angels that comes then with Christ to attend on him in his *Davidical* Kingdome, when the Tabernacle of God will be with men: (And where Christ will then be, there Heaven must needs be) And there will also then be such a Prophetical New Earth too, wherein will dwell Righteousness, as the Apostle *Peter* speaks, 1 *Pet.* 3. for a King shall then Rule in Righteousness, as the Prophet speaks, and Princes in Judgment, *Esa.* 32. 1. among the Nations of them that shall then be saved, their Rulers shall be Peace, and their Exactors Righteousness, *Esa.* 60. 17. which will be the stability of Christs Throne then; and such Heavens and Earth appear to be the Object of this Holy Apostles Vision, *ver.* 1. and the 2d verse confirmes the same; *I John saw the Holy City descending*, &c. (as we may have occasion afterwards more fully to shew) and the Tabernacle of God is then said to be with men, and he to dwell with them, *viz.* for that said 1000 years reign in his personal presence in that body which God gave him, *Heb.* 10. 5. which was typified by the Tabernacle of old, wherein the then acceptable services of God were performed, and that body whereby at Christs death all acceptable Sacrifice for sin was wholly fulfilled: to which purpose is that expression of this holy Evangelist, *John* 7. 14. of Christs living, but *yet a little*

while,

while here lower than the Angels, as *Heb.* 2. that he Tabernacled amongst us, as the words ἐσκήνωσεν ἐν ἡμῖν do properly signifie: Now that Tabernacle of his body in the Type and Antitype being perfected in glory at the Fathers right hand in this said state and time, personally comes in the Clouds of Heaven in his own glory, and of the Fathers, and of all his holy Angels; and that is the blessed Tabernacle there said to be with men, *&c.* as we have many wayes proved; namely, that that coming will be personal: his appearance to the Jews personal: his feet standing on Mount *Olivet* personally: his bringing his Saints with him, his personal act: his command to slay his Enemies before him personally: his raising the said Saints, his peculiar personal act: his sitting on *Davids* Throne as the Son of *David* personally; and the many great things wherein he will be admired of his Saints then in all his said great day of Judgment, will be all personal, 2 *Thess.* 1. 10. *See further, Assert.* 7. *of our Key, for his Personal Appearance and Reign.*

A second Question may be, *Why the Reign of Christ in his Davidical Kingdome with his raised Saints being the last promised to the Posterity of* Shem, Abraham *and* David, *is here the first spoken of, as performed in the* 1000 *years?*

*Answ.* It is the chief thing promised to Christ as the Son of *David*; And the Promise of *Canaan* made to *Abraham* and his spiritual Seed before (wherein the Holy City *Jerusalem* is said to be prepared for the Fore-fathers was also contained therein, as *Heb.* 11. 16.) and hence the state of his people in *Canaan* did by degrees grow up into a Kingdome (as the Scripture manifests) as the main thing intended; for after the Promise to *Abraham*, both he, *Isaac* and *Jacob* were Pilgrims and Strangers in the world a long time, and their natural race long after in bondage in *Egypt*, 400 years in their Wilderness condition; and when they possessed *Canaan*, they were under many oppressors above 400 years, in the times of the Judges: but at last they grew up into a Kingdome in *Davids* and *Solomons* time, *&c.* but when their Posterity had forfeited both Land and City, *&c.* they have since remained in bondage all the times of the *Gentiles* Monarchies, almost 2300 years, and so must (probably) do till *Davids* Tabernacle (as the Apostle *James* speaks, from *Amos* 9. 11.) shall be raised up again: for Christ with his raised Sts. at the times of Restitut. of all things; that therefore being the last & chief thing promised, and the rest seem to make up the glory & happiness thereof, it is therefore here first spoken of again in the table of the good times. So that where

God

God left off before in fulfilling Antient Promises to the Fathers for the sins of their natural Race in that chief Mercy of the Kingdome there likewise, he here in revealing his Restauration for the comfort of their spiritual Race begins with again in that said glorious Kingdome of Christ to come: in both which respects it being the chief thing promised, and also shortly now to be performed for Christ and his Saints, it may appear very meet and congruous that it should here be set in the Table of these good times in the first place, as the measure of all the rest that follow, which do all but make up the happiness of that Kingdome; as Christ reckoned his Sufferers and two Witnesses chief in the bad times, *Rev.* 11. which times also are chiefly measured by the 1260 dayes of years, during their Prophesying in Sackcloth: So in the Renovation God seems to begin *chap.* 20. where in their natural Race by reason of their sins, he had left, and in *chap.* 21, and 22. proceeds backward to speak of the rest, and lastly, of the Paradise of God, the first lost, and last to be restored by Christ the second *Adam*, in that state in the world.

2. And for the bringing on of this Kingdome of Christ the Son of *David* with his raised Saints, God hath ever since the fall of that Tabernacle, overturned all the Gentiles States and Kingdoms successively in their orders, (as in *Nebuchadnezzars* Image, *Dan.* 2. and *Daniels* Visions of the four Beasts destroying each other, *Dan.* 7. was signified) and will still do so till the God of Heaven set up this Kingdom as the top of these Mercies, that should never be destroyed; but as the Kingdome of the Stone should destroy all others in the world, till it became a Mountain filling the whole Earth, (which Christ hath now almost fulfilled) and which will be that state thereof in the 1000 years of the reign of Christ with his Raised Saints, for which the said Restitution of all things will be accomplished, which was spiritually and powerfully begun at Christs first coming, upon his Resurrection and Ascention, when he led Captivity Captive, tryumphing gloriously over all the powers of Darkness, *Col.* 3. 15. and though ever since the Prince of the power of the Air, that ruleth effectually in the Children of Disobedience hath prevailed in all the suffering times under the Dragon and Beast, now almost for 1700 years to bring on Persecutions and Sufferings of the Saints, who notwithstanding by Christs Divine and Powerful Grace have been carryed on to suffer with him or for him; yet in that state approaching, he will not only free them from all such Miseries and Evils now in the world through Sin, but bring them into that happy

state

state of Reigning in the world with himself as his Spouse, that with him shall then inherit all things, with their sure Mercies of *David*, in this Universal and perpetual Kingdome in the world: in reference unto which, the Renovation of all things will then be made by God himself, as in the Text.

The third Question: *But how doth it appear that such a coming and Kingdome of Christ shall be above 1000 years in the world, before the last general Judgment, when he will descend with a shout, &c. 1 Thes. 4. 16.*

*Answ.* It will most manifestly appear, not only from our Saviours Table of the good times, which we spake of but now, and from the litteral sense of the 1000 years, which we spake sufficiently of, *pag.* 38. of the *Saints bodily Resurrection*, which is constantly granted by all sound Expositors, to be litterally so understood; neither is it other wise taken in the Beasts 42 months; nor are the Prophetical dayes of the two Witnesses, *Rev.* 11. [or Sons of Oyl, *Zech.* 4. standing before the Lord of the whole Earth, *ver.* 14. to which that Prophesie seems chiefly to have reference, *&c.*] understood otherwise than for 1260 dayes of years: and there is much less reason to pervert Christs words of his own, and his said Saints Reign from their litteral sense, when he most plainly saith they are 1000 years: and where are any numbers of years in Scripture to be found, but for that individual number they are set for: the lives of all Antients, Patriarks and Fathers, the times of Judges, Reigns of Kings, continuance of States are set down by their peculiar number of years, without which nothing could be resolved of: and in *ch.* 20. (as Mr. *Mede* observed) that Christ set down things more plainly there, than in all that book before: & because men have been averse to think so of these last parts, there have come up many mistaken conceits of anticipating Satans binding in the primative times of Persecution, & the Saints reigning under their greatest sufferings, but not in the sence here intended, which will also be performed: and the taking the New Jerusalem state for the Kingdom of Heaven, and the New Heavens and New Earth to be after the last Judgment, and the like: which being resolved by the Scripture Foundations to which this part of the *Revel.* hath particular reference, they will upon due consideration appear very evidently to belong to this set time of the 1000 years as by our 15 Reasons why they shall be in the world may also be manifest, and by our first Convincing Arg. of 26 Particulars to be according to Scripture, before in, & after the said 1000 years: and by our

many

many distinctions of Christs appearance or coming at Antichrists destruction, and of his descending above 1000 years after with a shout, and the voice of an Arch-angel, and the Trump of God at the Saints General Rapture, and Resurrection of the wicked: peruse them seriously, they have Scripture warrant, *&c.* And as Mr. *Mede* observed it, to be the usual Errour of the *Jews* to confound the first and second coming of Christ; overlooking the Humility of the first, which was not often before clearly distinguished, except by *Daniel*, and in some few places: so Christians do much in these times overlook the Mercy of the *Jews* at Christs second coming little regarding Christs irrefragable resolutions of many things of the last times, which were given to him alone by the Father to instruct his Church in, yea though they be founded upon many other parts of Scripture, and refer unseasonably to what concerns both *Jews* and all promised Mercies to the raised Saints to the times of the last General Judgment, above 1000 years most evidently, after their set times.

Object. *But many Learned men have conceived that glorious City decyphered*, Rev. 21. *and the Paradise of God to be the Kingdome of Glory in the highest Heavens.*

*Answ.* Besides our former said approved Reasons that it will be in the World, the Apostle *Paul*, *Gal.* 4. calls that the *Jerusalem* that is now above, the Mother of all Saints, being the peculiar Mansion at present of all the Spirits of Just men made perfect, where they remain in happy Security, Peace and Blessedness in their present state, expecting the time of the said first Resurrection of their bodies, which when Christ comes and brings them with him to raise and unite their Spiritual Bodies with them, will be the *Jerusalem* here said then to come down from God out of Heaven, which glorious place and City is prepared by God for the Fathers then, and all such; as the Apostle teacheth, *Heb.* 11. 16, 40. that without us shall not be made perfect, or perfect in one, as our Saviour prayed, *John* 17. which are called the Lambs Wife; of the solemnity of whose Marriage the Kingly Prophet *David* foretold, *Psal.* 45. when that Bride, instead of Fathers, shall then have Children whom she may make Princes in all Lands: and as *Solomon* in his most excellent Song in the book of *Canticles* divinely illustrateth it, of the return of the *Shulamite*, and the like; which will be the fulfilling of the Covenant to *Abraham* and his Spiritual Seed, by that one Divine Seed Christ in that state and time: and for the Paradise of God annexed to that

ſtate which Chriſt will then reſtore inſtead of that loſt before in the world by the firſt *Adam*; it will be part of the Reſtitution which God will then effect, as we hope in due place farther to manifeſt from this Text.

But for the clearer diſcovery of what hath been ſaid, let us a little look back again to the beginning of this Chapter, where it is ſaid this Holy Man had the Viſions of the New Heavens and the New Earth, which as to their time was not after the laſt Judgment, as was ſaid; neither is there placed before it that uſual expreſſion in this Book, when things which follow are ſpoken of: [*After this I ſaw*] as *chap.* 18. 1. & *chap.* 19. 1. but are 1000 years before it, as is very evident: neither is it any New making of the Material frame of them; but they will be Prophetical Heavens and Earth, (as was ſaid) ſuitable to that Kingdome wherein Chriſt will reign with his raiſed Saints (as the wood witneſſeth) of which Kingdom theſe are to be conſidered as the integral parts: for never came ſuch a King into the world before, that muſt not only have all Nations to do him ſervice, and the Heathen to be given to him for his Inheritance, and the utmoſt parts of the Earth for his poſſeſſion: but when he comes, all the *Elohim*, Angels or Gods muſt Worſhip him; yea, all knees in Heaven and Earth, and under the Earth, muſt then bow and be ſubject to him, owning him to be Lord: but he muſt alſo then have thoſe New Heavens and New Earth then made for him and his Spouſe: As Satan had his Myſtical Heavens before, when the Pagans worſhipped Sun, Moon and Stars: Their *Mercury*, *Jupiter*, *Mars*, *Apollo*, with the multitudes of their Heatheniſh falſe Deities. And hence it was under Chriſts ſpiritual Kingdome of the Stone, that there was in the primitive times a great Battel in Heaven betwixt *Michael* and his Angels, and the *Dragon* and his Angels, *Rev.* 12. but the iſſue thereof was, that the Dragon was caſt down from his Heaven to the Earth: And as God very remarkably by the Miniſtry of the Prophet *Jeremiah*, cauſed it to be proclaimed before the Captivity of *Babylon*, chap. 10. 11. and that verſe is only written (as Mr. *Mede* well obſerves) in the *Caldean* Language: whither that People was ſhortly after to be led Captives: [The Gods, ſaid he, that made not the Heavens nor the Earth, even they ſhall periſh from the Earth, and from under theſe Heavens:] and accordingly, *chap.* 25. God ſent by him a Cup of Wrath to be drunk by thoſe many Nations that owned ſuch Gods: And afterwards, neither *Bell* nor *Merodach* of the *Caldeans* could ſave themſelves or their Worſhippers

shippers from their Enemies; nor the *Græcian* Monsters, and multitudes of feigned Gods and Goddesses could deliver themselves, or those that served them: and when Pagan *Rome* had ingrossed the Idol Gods of all Nations which they subdued, they were at Christs first coming struck dumb, and ceased to deliver their Oracles, as formerly; and after by *Constantine* the Dragon was cast out of his Heaven to the Earth; and likewise that Beast that rose out of the Earth afterwards, with all his Paganized Christianity of Popish Idolatry will shortly also find *Jeremiahs* Proclamation true, That such Idol Gods shall perish from the Earth, and from under these Heavens: for not only all such, supposed Heathen Gods, but all Pagano-Christian Idols also will be then totally and finally casheired for ever out of the World, *Psal.* 97. 7. *Esa.* 2. And such like Heavens were ascribed in Scripture to Kingdoms and States, according to many Oriental Notions, (as Mr. *Mede* observed) who reckoned what was Superiour in their States were their Heavens; as Monarchs, and Governours, and what was Inferiour their Earth: But these New Heavens and New Earth being of an Heavenly Excellency; not only κατὰ δόξαν, according to the Opinions or Customs of the vain World, but κατ' ἀλήθειαν, according to Truth, are to be taken for what God hath promised then, and as his Word sets them forth: the Heaven of Angels will come with Christ then to wait upon him and to worship him: and Christ coming personally with them then will make it an Heaven indeed: and then also he brings all his Saints that sleep in Jesus with him: so that there will also be then an Heaven of Saints also, as he speaketh at the Whores Destruction, *chap.* 18. 20. Rejoyce thou Heaven, ye Apostles and Prophets, and even that Mystical Heaven, the *New Jerusalem* shall then come from God out of Heaven, as is explained *v.* 2. which is called the Bride, the Lambs Wife, *ver.* 9. and for her also with the Lamb be made then also the New Earth, wherein will dwell Righteousness, 2 *Pet.* 3. when not only the Tabernacle of God will be with men, as *ver.* 3. but her Officers shall be Peace, and her Exactors Righteousness, *Esa.* 60. 17. and all that happiness in that time of refreshment from the presence of the Lord, *Acts* 3. and as follows, *ver.* 4. that God will not only wipe away all tears from their eyes, and there shall be no more death nor crying, nor pain, but Christ will personally dwell with them in that Tabernacle wherein he was before [βραχὺ τὶ] only for a little while made lower than the Angels (as we said) but then he will be exalted far above all Principalities and Powers, and every

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Name, &c. and continue to dwell with them, and be their God and they ſhall be his people; and for the aſſured making of theſe Integral parts of Chriſts ſaid Kingdome, *viz.* the New Heavens and the New Earth is Gods great glorious and gracious undertaking at that time ſet forth in this text: and he that ſate upon the Throne, ſaid, *Behold, I make all things new*, &c.

Now having thus prepared the way by removing theſe former difficulties, and opening the context, we ſhall by Gods aſſiſtance proceed to conſider the Text it ſelf, both in reſpect of the words and ſence thereof; which is a farther ſtep and degree of that moſt excellent Viſion given to this beloved Apoſtle, and (ſaith he) *he that ſat upon the Throne ſaid, behold, I make all things New.* In which words we have a moſt excellent declaration of the compleating of Chriſts outward viſible work of Redemption in the world, with its Illuſtration and Confirmation: the Declaration is of the happy Renovation of all things in that very determined point of time, and occurrence of affairs, which the Series and order of this Viſion leads to. [*I make*] that is, I now make [when the great Enemies are deſtroyed, and Chriſts *Davidical* Kingdom is to take place, and the Saints raiſed, even in that ſtate of things, *I make all things New*: for Chriſts unalterable order of theſe things is a doctrinal Foundation as was ſaid] and this moſt Divine Declaration is firſt Illuſtrated from the perſon that ſpake the words, and undertakes the work, whole ſpeaking then will be doing, as at firſt, ſo ſaid the Pſalmiſt *He ſpake the word and they were made, he commanded and they were created*: ſo when the period of this preſent State ſhall come, God will as by ſpeaking a word of Command make all things new.

2. Again in reſpect of the excellency of his perſon he is here ſaid to be he that ſate upon the Throne, who is Hieroglyphically and gloriouſly deſcribed in *chap.* 4. as God made known in his Church, as on a Throne; for in *Judah* is God known, and his Name is great in *Iſrael*: in *Salem* is his Tabernacle, and his dwelling place in *Zion*, *Pſal.* 78. 1. and he is known to them in the face of Jeſus Chriſt in all his glorious Attributes, Nature and Perſons, as revealed in the Word, 2 *Cor.* 4. 4, 6. as here compaſſed with the Rain-bow, the Token of the Covenant, made with *Noah* through Chriſt for all Creatures, to the end of the world, *&c.* and alſo hath 7 Lamps burning before the Throne, which are the 7 Spirits of God, or the Holy Ghoſt, *chap.* 1. 4. and about the Throne 24 Seats for the 24 Elders, and within the Throne 4 living Wights, full of eyes within,

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continually saying, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come:* So that there God is set forth as very gloriously made known in his Church to be three in Persons, one in Essence to be ever so worshipped and glorified by them before and since, for his great and good work of Creation, *ver.* 11. For as at first he Created the world by Jesus Christ, *Eph.* 3. 9. the Holy Spirit moving upon the face of the Waters, *Gen.* 1. 2. so he hath, and doth, and will redeem and fully work his Renovation of the world by the Lamb that was slain, and hath since lived again, and the book with 7 Seals is delivered to him, to open and execute the Contents thereof, as in *chap.* 5. by the power and effectual working of the Holy Ghost, one God with the Father and the Son, and proceeding from the Father and the Son: So the 24 Elders, and the 4 Beasts or living Wights worshipped him at the Whores Destruction, as sitting on the Throne, *chap.* 19. 4, &c. and in the end of *chap.* 4. & 5. though this last was upon assurance of the fulfilling of all *Revelation Propheſie*: But in the Text he that sits upon the Throne with a Rainbow about it, and seven Lamps burning before it, saith, *Behold, I make all things new*, &c.

Thus then Almighty God, Three in Persons, and One in Essence, so manifest in his Church, that so Created the World, and also by his Son and Holy Spirit carrieth on his work of Redemption, and full Renovation of the World, who maketh known this Divine Declaration thereof by his Servant *John* for the use of his Church, in these latter times to be fulfilled most certainly (as will after appear) in the neer approaching times of the Restitution of all things, the next Illustration of it is that usual note of Attention and Observation, *Behold*: but here to be more highly considered as a notation of Admiration & Adoration; Behold, Admire the wonderful Mercy herein contained, adore him in the Divine excellency thereof: the like is done in many like Notations set forth by God respecting his wonderful work begun, and by degrees carried on, and to be perfected by his Son Jesus Christ, as first especially in laying his great Foundation in *Sion*, Esa. 28. 16. *Behold I lay in Sion a chief Corner Stone, Elect and Precious*, as saith the Apostle, 1 *Pet.* 2. 6. which the said Prophet sets forth with a great deal of Illustration, in the *Heberew*, &c. הנני יסר בציון אבן אבן בחן and aptly rendred by *Arias Montanus*, *Ecce ego fundo in Sion Lapidem, Lapidem munitionis anguli precioſi fundamenti fundati*, &c. Behold I found in *Sion* a Stone, a Stone of defence, of a precious corner of a foundation, founded

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and to be adored and admired likewiſe therein. The like of the Womans Seed promiſed without Man, *Behold a Virgin ſhall bear a Son*, Eſa. 7. 14. and yet a Virgin when ſhe hath a Son; but ſuch a Son as ſhould be God as well as Man, who ſhould be called *Immanuel*, God with us: here was likewiſe matter of Admiration, and Adoration, that he that was the Eternal Father, as well as the Prince of Peace; of the increaſe of whoſe Kingdome upon the Throne of *David* there ſhall be no end, ſhould yet in ſuch a time be born of a Virgin, *&c. Eſa.* 9. The like by the Angel is uſed to the Shepheards at the birth of that ſaid Virgins Son, *Luke* 2. 10, 11. *Behold I bring you tidings of great joy, which ſhall be to all people*, &c. So when God will make the New World for his ſaid Son, *Behold I make, &c.* and the ſeaſon of this work is the *Alpha* and *Omega* of this book of *Revelation*, to be obſerved, and admired, and deſired too by the Saints, *chap.* 1. 7. *Behold he cometh with Clouds at the Jews Converſion*, who are there ſaid to have pierced him: which I conceive will not only be in mercy to the Jews, as *Zech.* 12. 10. but all Kindreds alſo of the Earth ſhall wail becauſe of him penitently alſo, when he then comes the ſecond time without ſin to Salvation, becauſe the Heathen ſhall be given then to him for an Inheritance, and the utmoſt parts of the Earth for his poſſeſſion, and they ſhall alſo then ſerve him, *Dan.* 7. 27. and as the Prophet ſaith in thoſe times, ten men ſhall take hold of the skirt of a Jew, *Zech.* 8. 32. to joyn themſelves to them in the ſervice of the God of *Iſrael*; and the great ſhakings and deſſolations in the world when the glorious Majeſty of Chriſt ſhall then appear, as *Eſa.* 2. 17, 19. ſo ſhaking terribly the Earth (probably) may much prepare all the Kindreds of the Earth that remain then ſo to wail with Contrition that they have not known Chriſt before, and then ſo wailingly mourn after him; therefore is added by the Holy Spirit, *Even ſo Amen* to both, *Rev.* 1. 7. [*N. B.*] to teach us ever after to pray for the fulfilling of theſe ſo ſtrongly promiſed Mercies then, which is therefore the chief drift of that Petition, *Thy Kingdome come*; that alſo then Gods *Will may be done in Earth as it is* now *in Heaven*; for which in that ſtate there is great ground to believe: and ſo his *Name* will *be hallowed* then *as* now *in Heaven*, which is the great end of all Prayer. And then he cometh alſo with reward for his Saints, as *chap.* 22. 12. & 11. 18. The way to love Chriſts appearance, as the Apoſtle *Paul* perſwades all ſound Chriſtians, is to know the happy advantages that all ſuch ſhall have thereby at that time, when God will make all things New that pertain

tain to Christs *Davidical* Kingdome, as here, *&c.* The next thing considerable respecting this comfortable Declaration of God, is the Confirmation of it. 1. by commanding the Holy man to record it for the comfort of his Church, *Write, saith he.* 2. He gives a two-fold ground of such Confirmation or Record of it, first in regard that the words were true as antiently delivered by the God of Truth, that cannot lye, or deceive, or be deceived: but secondly, they are likewise faithful, grounded upon many gracious promises and Covenants, as we hope farther to manifest. Come we now to consider the main thing declared that God at such a time or state of things occurring in the world, makes all things new, being Emphatically called by the Apostle *Peter, The times of Restitution of all things*: which Renovation of all things is three wayes considerable: first, Negatively, what it is not. Secondly, Privatively, in respect of what God will then remove or take away. Thirdly, Positively, in respect of what God will do in the performance of that great and gracious work.

1. Negatively, in respect of what he will not do; it doth not imply that God will then bring a total destruction upon the Created World, by destroying it and the Creatures in it, with wicked men then to be destroyed out of it, and other Creatures to be placed in a New world, which we have no Scripture grounds for; but for the contrary: for that is to be done at Christs sitting upon the great white Throne at the dissolution of all things, *Rev.* 20. 11. above 1000 years after; neither in reason can it be conceived; for what use Creatures should serve when good and bad men were removed before out of it, *&c.*

2. Privatively, by Gods removing and taking away many evil things out of the world, which have been brought into it (since he first in 7 days Created finished his great and good work of Creation) by Satan, Sin, and wicked men; such as the Curse, Corruption, Bondage, and Enmity of the Creatures since abiding in it, in an eminent degree with the causes thereof, by destroying many wicked men out of the Earth, *Rev.* 11. 18. and binding Satan for the 1000 years in the bottomless pit, that he deceive not the Nations any more till that 1000 years shall be finished: therefore (I say) with the causes thereof; for *sublata causa tollitur effectus*: and contrarily; to bring the world into a capacity to be made better, and to be put into a New and better frame than when they prevailed in it, he will then also eminently remove and take away those many evils caused and

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brought into the world by them: first, the curse brought in by them will then be taken away: for saith Christ, there shall then be no more curse, *Rev.* 21. 3. the earth which was cursed by these means upon the Fall, shall be eminently restored unto its native fruitfulness, peculiar to that time and state, *Ezek.* 34. 26, 27. *There shall then be showers of blessing upon it, and the trees of the field shall yield her fruit, and the Earth shall yield her increase:* and with that fruitfulness they shall then have safety and peace, for they shall be safe in their Land, and shall know that I am the Lord, being delivered from their Enemies, as there follows, *&c.* So also *Ezek.* 36. 8. *Ye Mountain of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel*: and ver. 11. *I will multiply upon you man and beast, and they shall increase and bring fruit*: and ver. 29, *I will call for the Corne and increase it, and lay no famine upon you*, &c. *yea their Land shall become for fruitfulness like the Garden of Eden*, ver. 35. and Joel 3. 18. *The Mountains shall drop down with New Wine, and the Hills shall flow with Milk*: which are high expressions of the fruitfulness of those times: also *Hos.* 2. 21. *In that day will I hear, saith the Lord, I will hear the Heavens, and the they shall hear the Earth, and the Earth shall hear the Corn and the Wine and the Oyle, and they shall hear Jezreel.* Again, the Enmity of men and other creatures will then be also removed, which have prevailed in the world from the fall: first among men there hath been (since the fall, Murther, & Slaughter, & Blood shed prevailing and so will still untill those times) amongst them: but then Nation shall no more rise against Nation, neither shall they learn War any more; yea they shall beat their Swords into Plowshares, and their Spears into Pruning hooks, *Esa.* 2. 4. and *Hos.* 2. 18. *I will break the Bow, and the Sword, and the Battel out of the Earth, and will make them to lie down in safety*: and for the peaceableness of other Creatures which not only Allegorically (as some understand the Promises to that purpose, but they will litterally be performed) when that Savage Cruelty in their corrupt natures since the fall, will then be taken away, *that the Wolfe shall dwell with the Lamb*, as the Prophet *Esa.* speaks, *chap.* 11. 6. *and the Leopard shall lie down with the Kid*, &c. *and they shall not hurt or destroy in all my holy Mountain*: and *Esa.* 65. 25. *The Wolfe and the Lamb shall feed together, and the Lyon shall eat straw like the Bullock*, &c.

So the hurtful influence of the Heavens, and the distempers of the 4 Elements, and the noxious qualities of the Creatures will be then wonderfully refined: that *the Heavens*, as God promiseth, *may hear*

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the earth, and they hear the Corn and Wine and Oyl, &c. And the Inhabitants of Jeruſalem ſhall not then ſay, I am ſick, when the people that dwell therein ſhall be forgiven their iniquity, *Eſai.* 33. 24.

The Creatures which ſince the Fall have been held under the bondage of corruption, under which the whole Creation ſtill groaneth, ſhall, as the Apoſtle teacheth, *Rom.* 8. 21. in that ſtate be delivered from it, and that alſo into the glorious liberty of the Sons of God.

The bodies of all Saints (ſaving ſome few, as *Enoch*, *Moſes*, *Elias*) have lien rotting in the Grave, and ſo will till then, but they ſhall all in that time and ſtate receive the Adoption, *Rom.* 8. 21. the [faithful Gentiles then receiving that with all benefits belonging to them as the ſpiritual Seed of *Abraham*, *Gal.* 3. 29. as well as to his faithful natural Seed both Jews and Iſraelites] which he explains in the next words, *even the redemption of our bodies* [N.B.] which (as was ſhewed before) will be the inlet to all thoſe Saints into the happineſs of that time and ſtate, &c. And thus briefly of Gods removing the ſaid evils or the like, with the cauſes thereof. When Chriſt the Univerſal King of Kings, and Prince of the Kings of the earth, *Rev.* 19. and *Rev.* 1. 5. will not only reſcue the great and excellent building of the World out of the power of the Prince of the Air, but repair the ruines and deſolations he and his retinue of wicked men and Devils have wrought in it, and reduce it for himſelf and his Spouſe the Saints into a far better condition than ever it was in before, which will be by Gods ſaid removal of the ſaid evils, then when he makes all things new. Thirdly, this renovation is to be conſidered Poſitively in reſpect of Gods conferring good upon them at thoſe times of reſtitution of all things, *Acts* 3. *viz.* upon Chriſt the Lamb and his Bride then, which I conceive is taken for both ſorts of Saints both then raiſed, and in the natural life (though then in their proper different ſtates) yet by gracious diſpenſation will probably be both of one Communion, which we are taught to believe according to Gods Word, ſutable to that of Chriſt and his Diſciples forty days after he roſe from the dead.

Secondly, The Poſitive part is included in the ſame declaration, *Gen.* 13. 15. often explained by many gradual Promiſes and Covenants. We ſhall begin with the laſt at firſt in this Divine Key of our Saviours, *viz.* the Kingdom promiſed to *David* and his Seed for ever, which is the main thing here ſpoken of, that Chriſt with his

Saints ſhould enjoy in that ſtate, comprehending all the reſt, which all the other tend unto and are to be conferred with it, before the enjoyment of which the raiſed Saints have their ſpiritual bodies then, whereby they are put into a capacity to enjoy all the happineſs of that time and ſtate, and the Jews, Iſraelites, and Gentiles ſhall be converted and united into one ſheepfold &c. This Kingdom was foretold by *Jacob*, *Gen.* 49. and by *Balaam*, *Numb.* 24. and often propheſied of by *David*, confirmed in *Nathan's* Meſſage, ſeen in Viſion by *Daniel*, at what time Chriſt ſhould receive it over all Nations under the whole Heavens, *Dan.* 7. 27. with many other confirmations by the Prophets, and declared by Chriſt that it was his Fathers pleaſure to give it to his little little flock, *Luke* 12. 32. that they ſuffering with Chriſt ſhould reign with him: which in the 1000 years they are ſaid to do, *Rev.* 20. 4. of which more is ſaid in our twelve foundations of the faith thereof, and in the Word written, and elſewhere from Scripture-Authority. For this great King are the New Heavens and earth to be made, without ſuch a myſtical moveable Sea out of which the Beaſt aroſe in the times of the Barbarous Nations Commotions, & the Whore hath ſitten upon thoſe many troubled waters ever ſince: but this Kingdom that Chriſt with his Saints ſhall receive, is ſuch, as cannot be ſhaken or moved, *Heb.* 12. 28. this ſaid Kingdom is the firſt and main thing here ſpoken of by Chriſt (though the laſt promiſed to *David* and his Divine ſpiritual Seed) which the Apoſtles expected ſhould be reſtored, *Acts* 1. 6. and will be at that time of the raiſing up of *Davids* Tabernacle, which had been fallen in his natural Race 2300 years (probably) before, *Acts* 15. 16. *Amos* 9. 11.

The next thing belonging to this Kingdom for which the integral parts thereof the New Heavens and the New Earth are then to be be made, as *Rev.* 21. 1. is that which is contained in the Covenant to *Abraham* and his Seed reſpecting the promiſed Land, as the Mother City thereof typified by that *Jeruſalem* of old which is now in bondage with her Children, *Gal.* 4. And is now above till the time of the deſcending of it from God out of Heaven, when Chriſt comes in the Clouds of Heaven, and brings all his Saints with him, till the Marriage of the Lamb ſpoken of *Rev.* 19. and 21. which is called the great, and holy, and beloved *Jeruſalem*, that City with foundations that *Abraham* expected, and is ſaid to be prepared for the forefathers, and all the faithful ſince, *Heb.* 11. 16. 40. whoſe Maker and Builder is God: which appears to be in great part the New

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Heavens, as *Rev.* 18. 20. as we in part shewed before, with the Heaven of the glorious Angels coming to attend on Christ when his Tabernacle of his bodily presence will be with men, not for a little time, as *Heb.* 2. at his first coming, but he will dwell with them the space of the 1000 years.

Then will also be according to many Promises to the Saints in the natural life of all the Nations that shall then be saved, the New Earth wherein will dwell righteousness, when Christ that great King shall reign in righteousness, and Princes shall rule in judgment, *Esa.* 32. 1. whose Officers shall be peace, and whose Exactors shall be righteousness, *Esa.* 60. 17. when Christ sits upon the Throne of *David*, to order it, and to establish it with Judgment and with Justice, from thencforth and for ever, *viz.* unto the end of the world, *Esa.* 9. 7. the Propheſies and Promises which respect that state of Gods peoples mercies, benefits and Priviledges therein are exceeding great and manifold, that would require a large Volume to explain them, respecting Saints then in the natural life; both in being greatly freed from the evils we now spoke of, with the manifold enjoyments of good; but especially in regard of their large measure of Grace then promised as in the New Covenant, first made in their Book of *Deuteronomy*, after the first Tables had been broken, remarkably set down *Deut.* 30. to ver. 11. for circumcising the heart of that people and their Seed after all their great dispersions; who shall be settled in their own Land then, and remove no more, as 2 *Sam.* 7. and Gods Sanctuary shall be with them for evermore, *Ezek.* 37. 28. when God will pour his Spirit on them generally, *Joel* 3. as he did upon his Disciples and some few at his first coming, and those expressions of the New Covenant, *Jer.* 31. 33, 34. and 32. 39, 40. and *Ezek.* 36. 25, 26, 27, *&c.* do chiefly belong to that people, and such as are united to them in the natural life in those times that shall then walk in the light of the said beloved Jerusalem, *Rev.* 21. (though we Gentiles have now our share in them) through faith in some degree, but they then in the times of Restitution much more by far; and this will then be that special great foundation of all other temporal enjoyments, as the strong entail that Christ will make them of all promised good.

And to all Saints in those times it is probable will arise that great enlargement of Joy for the inlarging Christs Kingdom with praise to God in Christ for it, by the powerful operation of the Holy Spirit in that, together with the inheriting of all promised mercies to them-

themselves, they will see and know then the great confluence of saved Souls then abundantly coming in upon the like foundations from the Word of God, when all Nations shall see the salvation of the God of Israel, and the Heathen shall be given to Christ [ Gods King then set upon his holy hill of *Sion* ] for his inheritance, and the utmost parts of the earth for his possession *Psalm.* 2. for if the Angels in Heaven rejoyce at one sinners conversion now: how will both Angels and Saints then rejoyce, when so many thousands and millions which will then be saved in the prolonging of Christs days, when he shall see his numerous seed (as promised to the Fathers) and the will of the Lord shall prosper in his hand, *Esa.* 53. and his City prepared will be large enough to contain all raised Saints being as it is described a perfect Cube of 1500 miles in length, breadth, and heighth, fitted for the motion and benefit of their spiritual bodies, yet said then to have foundations, because then they will have their bodies, who needed no foundations when they were Jerusalem above, only the spirits of just men made perfect, *Gal.* 4. 2. and for the other in the natural life they shall lengthen their cords, & strengthen their stakes, *Esa.* 54. 2. God hath prepared fit places for both, who fully knows the number of them all: Now many things in Scripture are said to be prepared by God or Christ that will not have their peculiar existence at present till the times come: So our Saviour went to prepare the beloved great *Jerusalem* for his Disciples, *John* 14. 1, 2, 3. where they shall behold this his glory which his Father hath given him, *John* 17. 24. and this is the City prepared for the Forefathers, *Heb.* 11. 16. and for us, *v.* 40. so saith Christ, inherit the Kingdom prepared for you, *Matth.* 25. 34. and the eternal happiness which eye hath not seen, ear hath not heard, & which God hath prepared, 1 *Cor.* 2. 9. and on the contrary, Hell torment is prepared for the wicked, *Matth.* 25. 41. and Tophet is prepared of old for the King, *Esa.* 30. 33. probably meant of the great *Assyrian* which will at that time be destroyed, *viz.* the [*Turk*] called the *Assyrian*, *Mich.* 5. 5. when the *Assyrian* shall come into our Land, that is, possessing the *Assyrians* Kingdom then: now all these so said to be [prepared] shall have their existence certainly in their times; and it seemeth probable that this last Tophet with the River of Brimstone, *Esa.* 30. will be out of the matter of the earth dissolved at last, &c. which will yet make for the happiness of the Saints, that they have not only escaped all such sufferings, but shall inherit such wonderful, manifold, and everlasting happiness.

And now we come Fourthly to the last great Priviledge of the said New Jerusalem state, and the said Kingdom of Christ with his Saints, namely the Paradise of God then likewise to be restored instead of that which was first lost by the fall of the first *Adam*: last mentioned in this Divine Key, or bunch of Keys of our Saviour, of which (though from the fall intended) yet we hear nothing particularly of it until our Saviour by his death had purchased it, and then promised it to the penitent Thief upon the Cross with him. *This day thou shalt be with me in Paradise*; whither Christs Soul then went to take possession of it for all his Saints: before he said, the Angels are said to carry *Lazarus* into *Abrahams* bosome; but the Apostle *Paul* explains it afterwards to be the third Heaven, and Paradise where then it was, but after when the New Jerusalem comes down with Christ from God out of Heaven, that Paradise of God is described to belong to that Holy City, where is the Tree of Life, which yieldeth fruits every Month, and whose Leaves are for the healing of the Nations, with the pure River flowing from the Throne of God and of the Lamb, *Rev.* 22. which are Divine expressions of the happiness of the Saints then spoken in resemblance unto the first Paradise, and to the living waters spoken of by Christ, *John* 7. 37, 38. which all the Saints shall in that state enjoy. And so we have given a touch of these several parts of Gods Renovation of all things at that time of the restitution of all things spoken of by the Apostle *Peter*, *Act.* 3. 21. But one thing more the Scripture speaks of to belong to the same renovation, and that is the Dominion over the Creatures to be restored then also when God shall put all things in subjection under Christs feet, *Psa.* 8. 4. and *Heb.* 2. 8. together with the Creatures freedom from the bondage of corruption into the glorious liberty of the Sons of God, of which much in Scriptnre, when the emnity shall be taken away from amongst them, as was said, when Christs rest shall be glorious, *ver.* 10. Now all these great Priviledges are founded upon the antient Promises and Covenants of God to the faithful Fathers, and thus Divinely unlocked by this said Key of our blessed Saviour so graciously left for his Churches consolation in these latter days, when the evil suffering times are almost at an end, and that happy state of things for the Saints is near approaching, as we hope many ways to manifest in considering what those times of renovation or restitution are, which is next to be considered. And how should the evidence of these things stir up all Christians to believe and act as to secure their own interest in them, and to cast off every weight

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that presseth down, that might hinder them in running their Christian race to obtain the Crown with all such precious Jewels wherewith it is so richly adorned: for these Scriptures for this happy state cannot be broken.

We proceed to the third Head, namely, to consider what are the the times, or in what state or occurrence of affairs in the world God will work this renovation or restitution of all things.

*Obj.* But here an Objection must first be answered: *Doth not the Apostle* Paul *tell us the times of renovation are past*, 2 Cor. 5. 17. If any man be in Christ he is become a new Creature, old things are past away, *saith he*, Behold, all things are become new: *in the very words of this Text.*

*Answ.* The Holy Apostle speaks there of the great spiritual renovation of the Souls of the faithful, the foundation whereof was laid at Christs first coming: and which will be the real ground to all Saints of obtaining their shares in the great renovation which God will work for them in that state to come we speak of, wherein all such shall have their part; for if Christ had not by his Death, Resurrection and Ascension then laid the happy foundation by leading captivity captive, triumphing gloriously over the powers of darkness, there could have been no obtaining of this other, but since he hath, this will necessarily in its order and time follow thereupon, in that perfecting of the work of Redemption in the world. Again, old things were then by that means passed away, and all things become new then comparatively in respect of what they were under the Old Testament before he actually came in our nature, before Gospel-Grace was dark and more rare, less efficacious, under many types, shadows, and Ceremonial observances and Old Testament dispensations: under the New Testament is a new and better Covenant, new and better Promises, new and better Ordinances, new and better Dispensations, as might largely be set forth: So then by his first coming was the chief foundation laid of all following renovation of the world to come, then was indeed the inchoation and powerful beginning of all happy renovation and the foundation laid of all the other, the hopes whereof will be but building upon the sand without that founding upon the Rock Christ by faith wrought in believers Souls by the powerful operation of the Holy Ghost: but these times of restitution of all things we speak of are quite another thing to be fulfilled for Christ and his Saints at his second coming, which the first made way for, when the outward

visible total and final Redemption will be fulfilled as well as the inward; for Satan remains still the God of the world, and Prince of the Power of the Air, and works effectually in the Children of disobedience (ἐνεργῶν) which will not believe, and he & they both bring much suffering and persecutions upon the Saints, but in the following renovation they will both be taken off, so that the Servants of Christ shall then serve him in righteousness and true holiness before him without fear of their enemies all the days of their lives, which is the mercy promised to the Fathers, as *Zacharias* sweetly sings our, *Luke* 1, 72, 74, 75. for then the inward and spiritual work of Redemption will be much more perfected in the Saints, as well as the outward and visible for the Saints: And thus much for answer to that Objection.

Now to proceed to consider what these times are, how set forth in Holy Scripture, and how it doth appear that they are now near approaching: for the resolution whereof we must chiefly make use of this most Divine Book of Revelation with some of *Daniels* Visions respecting the same times, as they are by Christ more fully explained in their due series and order, which is a matter of very great use in all the sufferings [times of the Church, to *Chap.* 19. but after of much advantage and benefit for the Church of God in those good and happy times, to which our Saviours Divine Key of these things hath special reference, and is graciously given by him to open the Mysteries of them, for the great use and consolation of his people in these later days, to which purpose we shall consider those principal Texts of Scripture that have their reference unto those latter days. The first is that great declaration of God upon the Fall of man, *Gen.* 3. 15. which is the most comprehensive of all others both containing removal of evil, & conferring of good in the Restitution of all things, upon which accounts Christ hath ever since proceeded in the execution of all his three great Offices, of the great Prophet, Priest, and King for his Universal true Church, as the work his Father gave him to do, until he make his great enemies his footstool, eminently by destroying of wicked men that destroyed the earth, and binding of Satan, so to still the enemy and the avenger: and finally at his casting him into the Lake of fire, as was showed from Holy Scripture, when he will be utterly stilled, for by reason of prevailing sin he brought the old world to suffer the Vengeance of the Deluge by Waters, and *Sodom* and *Gomorrah* to be consumed with fire and brimstone from Heaven, and even Gods people to be led captive by

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the *Assyrians* and *Caldeans* with all other miseries befalling for sin before and since Christ stilled him in good measure at his first coming, when he was struck dumb and his Oracles put to silence, and more stilled him under the sixth Seal when he was cast down from his Regencie of Heathenish Idolatry in his Heavens under the Pagan-Rulers unto the earth, whereupon in his great wrath he betook him to his last designe of setting up the twofold Beast to continue till the said great stilling of him in the 1000 years; also that great Oracle of God, *Psal.* 110. 1. much spoken of in the New Testament hath also direct relation unto the said times when Christ shall cease to sit at his Fathers right hand in Heaven, and his enemies, as was said, be made his footstool: till which times saith the Apostle *Peter* also, *Acts* 3. 31. the Heavens must receive Christ, *viz.* till these times of restitution of all things deciphered in the Text by him that sits upon the Throne, when his Church will be refreshed with Christs presence and the Tabernacle of God then be with men, and he dwell with them that space of the 1000 years, *&c.* in the third verse of this Chapter, till which times the Apostle saith, *Heb.* 10. 13. Christ sits there expecting till his foes be made his footstool, when *Turk* and *Pope* who stand in the way to hinder Christs said Kingdom, shall be destroyed.

Unto these times also relates that great promise made by God unto *Abraham* upon that great act of his faith and obedience, in sacrificing his Son *Isaac*, *Gen.* 22. that his seed should possess the Gates of his Enemies (though it was partially and typically performed in subduing such as would have stopped their passage, or hindred their possession of the promised Land above 400 years after, when the iniquities of the *Amorites* were arrived to their fulness, but the great possession will be given to the Divine Seed, Christ at his second coming, and by him to all the spiritual seed, and that so as never to be cast out again, as 2 *Sam.* 7. when they shall remove no more from it: as also many other Scriptures manifest.

Then also shall be performed from the beginning of revenges upon the Whore of *Babylon*, and the great vengeance upon the enemy [Antichrist] fore-professed by *Moses* in that excellent Song for Posterity, *Deut.* 32. 41. 42. when God will whet his glittering sword, and make his arrows drunk in blood, that Jews and Gentiles may rejoyce together, as *Rom.* 15. [then also will be fulfilled that great Promise *Esa.* 51. 20, 21, 22, *&c.* respecting those times also, made upon occasion of the destruction of old *Babylon*, the Type of this

this and much of *Jeremies* Propheſie there is by the Spirit of God applied in the *Revelations* to myſtical *Babylons* deſtruction; but we read not of Gods peoples being then Gods Battle-Axe and Weapons of War then, *&c.* for they came home then by Gods working powerfully upon the Spirit of *Cyrus*, and they were ever low upon that reduction; but when they ſhall be again reſtored, all that great prevalencie over all enemies will take place fully; for they, as ſaith the Prophet *Malachy*, *ſhall then be as aſhes under the ſoles of their feet*, Chap. 4. 3. and all Nations that will not then be ſubject to the beloved great and holy Jeruſalem ſhall be deſtroyed, *Eſa.* 60. 12.

And when the ſame Prophet *Eſay*, *chap.* 26. 19. ſhews that Gods Saints ſhall riſe at the firſt bodily Reſurrection, explained by our Saviour *Luke* 20. 35, 36. and *Rev.* 20. 5. *Eſay* declares the contrary of ſuch as tyrannized over Gods Church before, *ver.* 14. they, ſaith he, are dead, they ſhall not live then, they are deceaſed, they ſhall not riſe then, *&c.* for the enemies ſhall be ſo taken away for ever from the Land of the living, that they ſhall ever after be uncapable of good with the Saints in the world, and to all eternity: when thoſe Children of the Reſurrection, as our Saviour ſtiles them, that ſhall then be counted worthy of that world, ἰσάγγελοι, *like the Angels of God*, & be manifeſt to be the Children of God, and ſhall not only be freed from all the evil formerly brought upon them by men ſhall be made or Devils, but alſo ſhall by that bleſſed Reſurrection be made capable of all promiſed good belonging to that ſtate. It is very obſervable how the Spirit of God guided the Apoſtle *Peter* to ſet forth many Divine Doctrines concerning thoſe times, in that excellent portion of Scripture, *Acts* 3. 19, 20, 21. firſt, in that apt title he gives them, χρόνοι ἀναψύξεως ἀπὸ προσώπου κυρίου, that they are the times of the reſtitution of all things, when God himſelf ſaith he will make all things new, in this Text, by putting them into their due order and frame. Secondly, they will be times of refreſhing. Thirdly, that their ſins will then be blotted out, that is one great refreſhing. But fourthly, a greater will be from the preſence of the Lord, when the Tabernacle of God will be with men, and he ſhall dwell with them. Fifthly, that God hath ſpoken of theſe times by his holy Prophets. And ſixthly, by all his holy Prophets ſince the world began, as we have ſhewed largely concerning the Kingdom of Chriſt, in the ſaid 12 foundations of the faith thereof, and in the *Iron*: and much may be done reſpecting the Jews and all Gods peoples Priviledges and Mercies belonging to thoſe times, which we have or ſhall farther ſpeak of: ſo that wherever we may find the holy Prophets have ſpo-

ken any thing tending to break the Serpents head by the promiſed Seed of the woman, his head of Policie or his head of Power, which ſhall in the iſſue chiefly and fully be performed by him in his execution of the Judgment of the Great Day, which was preached to the Old World by *Enoch*, & hath been ſince the great Tradition, through alltimes till the Apoſtle *Jude* recorded it in his Epiſtle, ſtiling it (as the Spirit of God then taught him) the Judgment of the Great Day; which ſince by our Saviour in this moſt excellent Divine Book is explained to have a firſt Act or the *Matutinum Judicium* according to what was long before revealed to *Daniel*, Chap. 7. confirmed alſo by himſelf, *Revel.* 11. 18. and *Rev.* 19. later end, at the ruine of the Beaſt and falſe Prophet. But the other Act of the Great Day hath ſince been by the Father only left to be made known by Chriſt himſelf to explain and confirm moſt fully, for the uſe of his Church, concerning the laſt finiſhing Act of the ſaid Great Day of Judgment or the *Veſpertinum Judicium* thereof, without which his Church had been much in the dark in reſpect of ſuch great Points of the Doctrine thereof delivered by himſelf in this moſt excellent Book, which he hath ſo ſtrongly, clearly, and exactly done beyond all Parallel, in that Divine Table, reſpecting the 1000 years, of which and the little ſpace following, his Doctrines of the laſt Act, are the boundary (as we ſhewed before) and was needful to be explained, as being included in *Enoch*'s ſaid Viſion or Propheſie thereof: which ſaid 1000 years include all thoſe promiſed Mercies moſt antiently laid down in the Word of God reſpecting the Saints in thoſe times, either privitively, in reſpect of the evils to be removed; or poſitively, in reſpect of good things to be obtained by them in the particulars beforeſaid, ſo unlocked by our Saviours ſaid Divine Key, or rather Bunch of Keys (as they may be called) unlocking the ſeveral Cabinets wherein the ſaid Mercies are contained.

And on the other hand whatſoever of theſe Mercies for good we find the Prophets have ſpoken of as to be obtained by Gods people in thoſe times upon any ſuch notion reſpecting them, they are by the Apoſtle *Peter*'s rule ſo to be underſtood with reſpect thereunto, and the words of my Text are a ſure Key to open the meaning of them. Now ſince from the fall of the firſt *Adam*, the Dominion loſt by him hath been uſurped by the Prince of the Power of the Air, that hath all along ever ſince effectually worked in the Children of diſobedience, and will not according to the word be fully taken away from him, and his Vaſſels the evil Powers in the world, till thoſe two ſaid

ſaid Acts of Judgment be finiſhed by the ſaid promiſed Seed the Son of God; and ſince likewiſe the Word of God gives ſo manifold evidence of the ſaid promiſed Seed the Son of God, his ſo taking to himſelf his great Power aud Reigning, which Kingdom of *David* was the higheſt mercy promiſed formerly to the Fathers as a Type, and from whom Chriſts Title hath ever ſince been ſtrongly confirmed, and that for the ſins of *Davids* Poſterity and people his Tabernacle fell at the *Babylonian* Captivity, ſo as not to be raiſed till the time of the Anti-type of *Davids* ſaid Kingdom come, when the Tabernacle of *David* is ſaid again to be raiſed, as *Amos* 9. 11. ſo expounded by the Apoſtle *James*, *Acts* 15. 16. let us from the fall thereof conſider what diſcoveries of the ſeaſons of the raiſing thereof, we can find from the Word of God, which are theſe ſaid times of the reſtitution of all things, ſpoken of by the Apoſtle *Peter*, and the renovation of all things ſpoken of in the Text by God himſelf. Now from the falling of *Davids* ſeid Kingdom in the Type, to the raiſing of Chriſts Davidical Kingdom in the Anti-type, we have (as Mr. *Mede* obſerves) a two-fold Calendar in *Daniel* leading thereunto, the great Calendar paſſeth through all the times of the four Gentile Monarchies ſet forth by four Mettle Kingdoms, *Chap.* 2. in *Nebuchadnezzars* Image which he ſaw, and the ſame again revealed to *Daniel* by four Beaſts deſtroying each other, *Chap.* 7. ſo that by theſe two teſtimonies both to Jews & Gentiles, it might be in due time manifeſt what was there fore-ſhewed ſhall in due time enſue, both for Chriſts Kingdom of the Stone, or Kingdom of Patience, from Chriſts aſcenſion, being that which God ſet up then, *Dan.* 2. 44. to his coming again, in which time it ſhould Divinely and powerfully deſtroy all other Kingdoms, at which ſaid ſecond coming it ſhould become the Kingdom of the Mountain, or Kingdom of Power, filling the whole earth upon Chriſts taking poſſeſſion of it, *Dan.* 7. 13, 14. and there ſeems to be an exact Table of the times of this great Calendar, *Chap.* 8. of 2300 years, and that upon that account *ver.* 17, 19. as almoſt is now by experience explained, with the ſeries of Revelation-Propheſie in the 1700 years therein contained; the reaſons thereof we have ſet down in our ſummary of *Daniels* Viſions: and for the leſſer Calender of the 70 Weeks of years, *Dan.* 9 *viz.* 490 years, the Key of the Times, whereof appears to be the 1335 years, after the full taking away of Sacrifice, *Chap.* 12. and the ſetting up of the abomination of deſolation moſt remarkably done by *Julian* the Apoſtate Emperor; the *Epoca* whereof was about

365. or as Learned Bishop *Usher* conceives 363. to which the said 1335. being added (probably) makes up the times of the great restauration of Jews and Israelites at Christs appearance, when the *Turk* is destroyed, *Dan.* 11. 45. and *Chap.* 12. 1,2. which is further explained by the 1700 years of Revelation-propheſie, until that time, *viz.* about 320 years, under the ſix firſt Seals, until *Conſtantine* the Great caſt Satan from his Heaven to the earth, by abandoning his Heatheniſh Idolatries of his Sun, Moon, and Stars, worſhipping his *Jupiter*, *Mars*, *Mercury*, &c. with the Pagan Worſhippers and Promoters thereof, unto which ſucceeded the other Chriſtian Emperors for their ſhort ſpace ſpoken of, *Rev.* 17. 10. *viz.* about 80, or 90 years, till the Dragons flood, about the Womans, the true Churches entring into her wilderneſs condition, and from thence under the four firſt Trumpets proceeding out of the ſeventh Seal, when began the ſealed Judgments of the Trumpets, which carry on the ruine of the Roman Civil ſtate for their Perſecution of the Saints in the Primitive times, which four firſt are conceived to take up about 200 years more, whererein the barbarous Nations by degrees broke in many pieces the Weſtern Roman Empire, giving opportunity for the Crowning of the ten Horns, turning the Provinces thereof into ſo many Kingdoms, whoſe Power hath ſince been given to the Beaſt: But for the 2 firſt woe Trumpets, of the Locuſt-Mahumetans, firſt under the *Saracens* in the Eaſt, from their beginning about *An. Dom.* 600. to the beginning of the *Turkiſh-Muhomitans* in the *Ottoman* family about 1300, which was 700 more, and the *Turks* day, and hour, and month, and year, ſince prevailing over the Eaſterm Empire, which by computation are 396 years more, altogether will make up the whole account of about 1700 years, till the ſeventh Trumpet begin to ſound, when the Kingdoms of the world will become the Kingdoms of our God and of his Chriſt, *Rev.* 11. 15. And the ſame 1700 years of Revelation-Propheſie may alſo be computed by the Table of the ſuffering times under the Dragon and the Beaſt, as they were pointed out before from *Rev.* 11. to *ver.* 13. *viz.* the regular Primitive times, *Chap.* 11. 1. contained about 320. when was the Battle betwixt *Michael* and the Dragon and their Angels, *Chap.* 12. whereupon the Dragons flood was poured out, but dried up by the earth, at the womans entrance into her Wilderneſs-condition about 90 years, when with her time, times, and half a time begins the Beaſt to trample under foot the holy City for his 42 months, and alſo during the two witneſſes time of 1260 days of years for all

theſe 3 are contemporaries, and end with the ſecond Woe, *ver.* 14. when it is ſaid, *the third Woe cometh quickly*, at the end of the laſt Gentile Monarchy; the firſt of which Monarchies, *viz.* the *Caldean*, by Scripture is reckoned to continue 70 years: the *Mede* or *Perſian*, computed in Chronologie about 230 years: the *Grecian*, about 280. until about 48 years before Chriſts birth (ſaith *Helvicus*) or according to our former Computations of them in our Parallel of the ruine of the Roman Empire: in the *Caldean* 70: about 70 or 80 more: in the *Perſian* Monarchies to *Daniels* weeks, which are 490 years more, in all, 640. to the end of the laſt week, *An. Dom.* 5. 38 years after Chriſts birth; which laſt 38 years are to be deducted on our uſual account: in which Parallel conſider well that conjecture of 1666. to the ruine of Antichriſt from Chriſts aſcenſion; though as Biſhop *Uſher* conceives we have loſt therein four years, *&c.* See there alſo our four myſtical numbers, leading to the Jews deliverance, *Dan.* 12. 1. and the great Enemies ruine at the end of the 4 Monarchie, all which have their periods about *Ann. Dom.* 1700. But as there were different conjectures, 1. about eleven years or more, as before ſaid, of the Jews deliverance from Babylon, ſo ſhould ſome like latitude be allowed to probable conjectures now.

Thus having ſet down a ſcantling of theſe times, by which it may appear upon theſe and many other accounts that the times of the reſtitution of all things cannot be far off, which ſhould make all men be careful to prepare for them, & thereupon to be engaged the more to fight againſt their ſpiritual enemies, the fleſh, the wold, and the Devil; and as Chriſt upon that account exhorts to exerciſe Chriſtian watchfulneſs, that their hearts be not overcharged with ſurfetting and drunkenneſs, and cares of this life, leſt theſe times come upon them unawares, *Luke* 21. 34, 35, 36. and the rather, becauſe, as he tells us, they will come as a ſnare upon them that are in the whole earth. See to this purpoſe the 9 Uſes after the Tract on *Rev.* 22. 20.

Now as God created the world at firſt, as the Apoſtle ſpeaks, by Jeſus Chriſt, the Spirit moving upon the face of the Waters, *Gen.* 1. 2. And as God was in Chriſt reconciling the world unto himſelf, 2 *Cor.* 5. 12. and alſo upon Chriſts Reſurrection from the dead, whereby he was declared to be the Son of God with Power, according to the Spirit of holineſs, *Rom.* 1. 4. hath committed all power to Jeſus Chriſt, and accordingly afterwards gave him the Book with ſeven Seals, *Rev.* 5. to open and execute the contents thereof to the end of the world and laſt Judgment.

So

So at the times of this New State God creates this New World for, and gives it to his Son as a boon, or [illegible], for doing all his Wills (as was said of *David*) and to his spiritual Seed with him, as joynth eirs thereof, which will also be their sure Mercies of *David*, *Esai.* 55. 3 and therefore it is said, at his coming in the Clouds, *Dan.* 7. 13, 14. there was given to him, *viz.* by the Father, Dominion and Glory, and a Kingdom, that all Nations, People, and Languages should serve him; and therefore he also saith, *John* 17. 24. that the Glory he hath therein his Father hath given him; and upon this great account also, he bids his little flock not fear, for it is his Fathers pleasure to give them the Kingdom; and in reference unto both, will all things then be made new; for as God hath appointed him heir of all things; so then he shall actually possess them: as also *ver.* 7. he promiseth to his overcomers, that they shall inherit all things; and the Apostle teacheth, 2 *Tim.* 2. 12. that those that suffer with him, shall reign with him: So that New State and Kingdom then is first and chiefly given to Christ which comprehends all the rest, and is then prepared for Christ, and those he then brings with him as his Spouse or Bride the Lambs Wife, as her dowry at that great solemnity of the 1000 years. And this the Fathers New Creation, as it is deciphered *Esai.* 65. will be a greater work than the first (as the making of the spiritual New Creature is, 2 *Cor.* 5. 17.) because here is a great incapacity in the world, much resistance, much depravation, much disorder, opposition in men and Devils, in all the Creatures in it, saving that God hath given Christ Power and Authority by degrees aforehand to take it away; for which end our Saviour in this excellent Book (besides other Scriptures) hath much therein set forth the usefulness of Preaching the Crown as well as the Cross (though that in the first place) but this as a motive to take up the Cross, which was formerly of great prevalencie, as is storied of the Primitive sufferers, that desired Martyrdom that they might reign with Christ in that his Kingdom on earth; surely they had much greater faith of these things than is usually found in our days, when that world is neer approaching: and in this whole Book something is propounded to all the Sufferers in their several times respecting the Jerusalem-state, as to the *Asian* Churches to the Sealed ones, *Chap.* 7. *&c.* for their encouragements, as we have shewed in our seventh Convincing Argum. *pag.* 28, 29.

But we proceed to some other remarkable portions of Scripture that one way or other point out these times unto us. To which pur-

pose

poſe we may in a ſpecial manner obſerve that peculiar mark in the the curious Divine contrivance of Revelation-propheſie twice ſet down therein at the pouring out of the laſt Vial, *Chap.* 16, 17. upon the Air of the Beaſt, probably taking away or binding the Prince of the Power of the Air. *Then came a great voice out of the Temple of Heaven from the Throne, ſaying, it is done*; which appears alſo to be at the time of the ſounding of the ſeventh Trumpet; when the Kingdoms of the world become the Kingdoms of our Lord and of his Chriſt, *Rev.* 11. 15. (which ſhews their coincidence) about the ſame time; and likewiſe that this great work of Gods renovation concurs in truth with both; for the binding of Satan and the Reign of Chriſt with his raiſed Saints are fully contemporaries. So it is added in the words next following this Text: as being here again ſpoken by him that ſat upon the Throne. *And he ſaid unto me, It is done*: which declares the ſame time that Satan is bound, and Chriſt reigns this great work will be effected: and therefore is another evidence that all things contained in *Chap.* 21. and 22. belong to the time and ſtate of the ſaid 1000 years of Chriſts Reign with his raiſed Saints in his ſaid Davidical Kingdom upon earth.

But the Queſtion here may be moved, What is that that then will be done? *Anſ.* In General, many great enemies and workers of iniquity ſhall be deſtroyed, but more eſpecially it ſeems to have reſpect unto that great Divine Oracle fore-named, *The Lord ſaid unto my Lord, ſit thou on my right hand, until I make thy foes thy footſtool*, Pſal. 110. 1. at which time likewiſe Chriſt receives his Kingdom (for his enemies ruine is the beginning of Chriſts Reign) ſo that in reſpect of both, God himſelf ſaith, *It is done: viz.* what he himſelf had promiſed unto *David's* Lord before: and this time and day ſeems to be ſet forth very emphatically upon occaſion of the deſtruction of *Gog* (the *Turk*) then likewiſe, and there alſo the Holy Ghoſt ſeems to uſe the ſame Watch-word, for the time thereof, as here was at the Beaſts ruine, and that with a great deal of Divine illuſtration: *Behold it is come*, and *it is done, ſaith the Lord God*: this is the day whereof I have ſpoken, *Ezek.* 39. 8. the ſaid Text appears to be of great weight. N. B.

Queſt. *But how doth it appear that the Turk ſhall then alſo be deſtroyed?*

*Anſw.* By *Daniels* laſt great Viſion, *Chap.* 10. 11. 12. in *Chap.* 11. having ſpoken ſomething briefly of the *Perſian*, and more of the *Greek* Monarchy, he comes to the *Roman*, *ver.* 36. and of the *Roman*

*man* Antichriſt, *ver.* 37, 38, 39. and then he proceeds to ſpeak of the two Ruiners of the *Roman* Monarchy, *viz.* the two Woe-trumpets, *Rev.* 9. that is, the *Saracens* and *Turkiſh Mahumitans*: the firſt ſtiled the King of the South, the laſt the King of the North, whoſe Hiſtory is ſet down, as almoſt accompliſhed, *ver.* 41, 42, 43, 44, 45. as Mr. *Mede* judiciouſly applied it, except the laſt, his ſetting his Tabernacle of his Palace in the Holy Land, when he comes to his end, and none ſhall help him: and then immediately follows [*then ſtood up Michael the Prince of Daniels people*] and in that troublous time delivers them at his appearance (probably) when his feet ſhall ſtand upon Mount *Olivet*, *Zec.* 14. and that mourning be, *Zec.* 12. 10. and ruine of both the firſt *Gog* and *Magog*, as well as the laſt is propheſied very neer together, *&c.* And this mark of deſtruction of both, *It is done*, &c. ſeems the more to be obſerved, beſides divers others, both in *Ezech.* 38. and 39. and in the *Revel.* becauſe as the Apoſtle ſhews, *Heb.* 10. 13. Chriſt had ſitten to that time above 1600 years, expecting till ſuch his foes ſhould be made his footſtool. Therefore how fitly is it by God himſelf ſo punctually declared both to the Jews and Gentiles, that he is not unmindful of his promiſe to his Son Jeſus Chriſt, but as he promiſed ſo at that ſet time: *It is done*: as if he ſhould ſay, my Beloved Son hath many hundred years ſitten at my right hand expecting this particular ſeaſon for my fulfilling ſuch my promiſe to him; and now that time is come, and it is done, this is the day whereof I have ſpoken. Hence alſo the Holy Spirit directed the Apoſtle *Peter* to aſſert the ſame thing for time: *The Heavens muſt receive him* (ſaith he) *till the times of the reſtitution of things*, Acts 3. 21. as we ſhewed formerly more fully and remarkably. And ſince Chriſt hath left the Book of the *Revelation* to open *Daniels* before, ſhut up and ſealed Myſteries, until the times of the end; whilſt the *Roman* Monarchy ſhould continue after God had ſet up the Kingdom of the Stone from Chriſts firſt coming, in the 19 firſt Chapters of that Divine Book, unto his ſecond coming, *Chap.* 20. and hath alſo given the remainder of that Book as a Divine Key, or Bunch of Keys to open alſo the Myſteries of the moſt ancient promiſed Mercies and Covenants to the Fathers, as we have ſhewed, which are to have their completing from his ſaid ſecond coming in that ſtate of the 1000 years, and thoſe times of the reſtitution of all things, in my Text. What pity is it that ſuch matters of ſo great concernment to all Saints now near approaching, are no more conſidered or underſtood, or duly prized or improved: and now

indeed

indeed is the proper and ſeaſonable time to publiſh them, and make them known: when Gods wonderful Grace and Goodneſs therein wth his Truth & Faithfulneſs in the performance of them, ſhall ſhortly be beheld with admiration and adoration, as in the Text, *Behold, I,* &c. Another remarkable deciphering of theſe times is the finiſhing of the Myſtery of God, when the ſeventh Angel begins to ſound, *Rev.* 10. 7. as he hath declared to his Servants the Prophets; ſo that the Prophets are here alledged as the foundation of what ever ſhould be fulfilled from the ſounding of the laſt myſtical Trumpet; and therefore I conceive this finiſhing of the Myſtery is not only applicable to the Jews converſion, though to that in ſpecial, yet to all others then to be fulfilled in their their time; I rather conceive it includes the completing of all the parts of the great Myſtery of Godlineſs, which the Apoſtle *Paul* ſets forth ſo particularly in order concerning Chriſt, 1 *Tim.* 3. 16. *And without controverſie great is the Myſtery of Godlineſs, God manifeſted in the fleſh,* &c. he concludes with his receiving up into Glory, as ſignifying, that when that ſtate of Chriſts ſeſſion at his Fathers right hand was ended, all ſuch Scripture Myſteries would end, & be finiſhed, *&c.* the times of Revelation of all things would follow thereupon, as well as the times of the reſtitution of all things, when the Temple of God will be open in Heaven, and there ſhall be ſeen in his Temple the Ark of his Teſtament, *Rev.* 11. 19. and ſaith that ſame Apoſtle, *We know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is,* 1 John 3. 2. and it ſeems upon Chriſts ſitting there, he had the Book of Revelation, in due time to be made known by his Servant *John* to the Churches, containing the order and temper of all the times ever ſince to his ſecond coming, when this Myſtery of God will be finiſhed: which the ſame Apoſtle there briefly recounteth in order, which we ſhall a little touch upon particularly. Firſt, God was manifeſt in the fleſh at his firſt coming, which was 4000 years in fulfilling, ſaith Biſhop *Uſher*, from the firſt promiſe made to *Adam* and *Eve* at the fall, and carried on all along that time by many confirmations and explications thereof, by many Types, Propheſies, Promiſes, Services, and Sacraments, till that great accompliſhment of them all at his ſaid firſt coming, whereof that late many ways eminent and Reverend perſon Biſhop *Brownrig* ſpeaketh acurately upon that Text, as follows: *All the Prophets* (ſaith he) *from* Samuel, *and thoſe that followed after, as many as have ſpoken, have foretold his coming,* Acts 3. 24. *Of this Salvation all the Prophets have enquired*

*and searched diligently.* He is *Abrahams* promised *Seed*, *Moses* his *Great Prophet*, *Jacobs Shilo*, *Esays Immanuel*, *Jeremie's Man compassed by a woman*, *Ezechiels Shepherd*, *Daniels Holy One*, *Zechariah's Branch*, *Salomons Lilly*, *David's Lord*, *Malachy's Angel*; all that prophesied looked at him: he is the end, and body, and substance of all their Rites and Ceremonies: He was *Abels Sacrifice*, *Abraham's first Fruits*, *Isaac's Ram*, *Jacobs Ladder*, *Moses his Passeover*, *Aarons Rod*, *The Israelites Rock*, *The Patriarchs Manna*, *Davids Tabernacle*, *Solomons Temple*, all Types and Representations of his Incarnation: all their Kings were Figures of this Great King: all their Deliverers and Judges Types of this great Saviour: all their Priests were Ushers to bring in this High Priest of our Profession: all the Mysteries in Scripture serviceable to this Mystery. So the time of his coming, the place of his birth, the Tribe, the Progenitors, the Person of whom he was born, with all things that mainly concerned the excellencie of his Person, or the greatness of his humiliation were foretold by the Prophets; yea, and his exaltation too; though the greatest part remains to be fulfilled in his 1000 years reign, & afterwards.

Again, 2ly. Justified (saith the Apostle) in the Spirit, he was powerfully with him from his birth, continued with him in his life, in his increasing in wisdom and favour with God and men, which was observably by his disputing with the Doctors in the Temple at 12 years of age, and in the Spirits descending upon him in the shape of a Dove and sitting upon him at his Baptism. In his Tentations in the wilderness 40 days, in his holy and gracious conversation in his whole life-time: in his Divine Doctrine which he taught, in his many wonderful Miracles that he wrought in both powerfully declaring him to be the Son of God, in fulfilling the whole Law, and Prophesies of himself, in satisfying fully by his sufferings for mans sin: in powerfully raising him from the dead: in instructing his Disciples in the forty days after, in the things pertaining to the Kingdom of God, *&c.*

3ly, Seen of Angels, proclaimed by them to be the Saviour of all people at his birth: attended on by them all his life: honoured by them at his Resurrection: testifying his coming again at his Ascension, *Act.* 1. And shall also be worshipped by all those *Elohim* at at his second coming again, *Heb.* 1. 6. *Psal.* 97. 7.

Fourthly, Preached unto the Gentiles at their first calling upon the rejection of the Jews: when as said the Apostle, the sound thereof went into all parts of the world, *&c.* which hath been continued

for almost 1700 years, and will till they that pierced him shall penitently behold him as is hopeful, *Rev.* 1. 7. *Zech.* 12. 10.

Fifthly, Believed on in that world by all Nations, none excluded, according to his Command to his Apostles to preach the Gospel to every Creature capable of the Grace of God by him therein to be so offered unto all, *Mark* 16. 15.

And lastly, received up into Glory, wherein Gods said great Mistery was to be perfected at his coming again, *viz.* when those Mysteries in the *Revel.* will be accomplished that are to precede it, and all the other said revealed Mercies then to be fulfilled in their seasons, as the Prophets have foretold respecting those times (as we said) which the Angel [Christ] there declares should then be finished, when the seventh Angel begins to sound, *&c. Chap.* 10. 7. accordingly the raising up the Tabernacle of *David*, also points out those times propheſied of *Amos* 9. 11. and applied *Acts* 15. 16. remarkably to these very times, pointing out Christs Davidical Kingdom in due time to come, whereby the great fulness of the Gentiles will come in at the Jews second-call, when Jews & Gentiles will both rejoyce together.

Upon which we may observe how the Spirit of God inspired the holy Apostle to deliver that greatly useful Divine truths, known unto God are all his works from the beginning of the world, as if especially he would teach that glorious Kingdom of Christ which was to be set up in the end of the world, was Gods designe from the beginning, for then the Serpents head will be eminently broken, and that till then God fills up all times with all his foreknown works, because to every purpose there is time and judgment, *&c.* as *Eccles.* 8. 6, 7. whence we should labour to have our thoughts, words, and actings regular; for he hath shewed us what is good, *Mic.* 6. 8. then & we may be sure the issues of Providence will be good to us; which will be a good improvement of that Divine truth, and of that occasion of delivering it.

The threefold consideration of *Noah* in our late Systeme preceding the Saints Resurrection: 1. respecting *Noah* as a Type of Christs saving his, as their true Ark, at the overflowing deluge of the wicked worlds destruction, at the beginning and end of the 1000 years. Secondly, in respect of that Covenant made with *Noah*, for the worlds and Creatures preservation, till those last times, when the Scriptures also testifie the greatest fruitfulness also will be. And thirdly, in respect of his Prophesie, *Gen.* 9. that the Posterity both of *Shem* the Jews, and of *Japhet* the Gentiles (as now we hinted) should both in those times at both their second calls, spoken of in

Scripture, *Deut.* 32. 43. rejoyce together, applied alſo, *Rom.* 15. to thoſe times with other Scriptures reſpecting the ſame, *&c.*

The ſame times were pointed out by our four Computations of the Jews deliverance, and the great enemies deſtruction out of *Daniel* and *Revelation*, formerly explained in our Parallels.

The like may be obſerved from what we ſaid before of the Tabernacle of God, at the ſame time, being with men, and his dwelling with them, *&c. ver.* 3, 4. wherefore alſo the name of the City then ſeems to be called *Jehovah Shamma*, the Lord is there, *Ezek.* 48 laſt. And at the ſame time the Sun is aſhamed, and the Moon confounded, when the Lord of Hoſts ſhall reign in Mount *Zion*, and in *Jeruſalem*, and before his Antients gloriouſly, *Eſa.* 24. 23. which all reſpect the ſame times.

The New Covenant upon the New giving of the Law after the firſt Tables were broken, *Deut.* 30. to 11. eſpecially reſpects Gods People the Jews in thoſe times, which ſeems to be the antient foundation in *Moſes* writings, of which divers like in the following Prophets are the confirmations and explications, as *Jer.* 31. 33 *Ezek.* 36. more eſpecially belonging to that people after their reduction from their great diſperſions: though applicable to all *Abrahams* ſpiritual Seed in the times of the Gentiles alſo, *Heb.* 8. 9, 10, 11.

Theſe times are alſo pointed out by the great ſolemnity of the Marriage of the Lamb with his Bride the 1000 years, at the New Jeruſalems coming down from God out of Heaven; which great ſolemnity was propheſied of by the holy Kingly Prophet *David*, *Pſal.* 45. when ſhe ſhall have Sons whom ſhe may make Princes in all Lands: To which purpoſe is that excellent *Song of Songs* by *Solomon*, as reſpecting the return of the *Shulamite* in the Book of the *Canticles* (probably) about the time the Bride is ſaid to make her ſelf ready, *Rev.* 19. 7. And *Solomons* peaceable Kingdom of old was but a Type of that peaceful and glorious Kingdom and ſtate which Chriſt with his Saints at the ſaid times of reſtitution of all things ſhall enjoy the 1000 years.

The Scepter and Dominion propheſied of by *Balaam*, Numb. 24. and according to *Jacobs* Propheſie placed in the Tribe of *Judah*, ſaid by him to be a Lyons whelp, and the Enſigne thereof was alſo the Lyon: accordingly *Rev.* 5. Chriſt is ſtiled the Lyon of the Tribe of *Judah*, and in *Ch.* 22. ſtiles himſelf ſo, when in thoſe times he ſhall be as a ſtrong Lyon to deſtroy his enemies, *Pſ.* 110. who alſo is both the

the Root and Offspring of *David*, Rev. 5. as will wonderfully manifest in the same times, &c.

The first *Adams* casting out of Paradise compared with Christs Key for the restoring all the spiritual Seed to a Paradise in that State, manifests it to be Gods designe from the beginning, by that Goel or Deliverer promised to be at his second coming a more perfect Restorer of all things (then) than the Serpent Satan was or could be a corrupter or destroyer: before it was called *Abrahams* bosom, whether (Christ said) the Angels carried *Lazarus* his Soul: but after by our Saviour was called Paradise at his death, when he had purchased it, and promised the Penitent Thief, as we noted, that he should be with him there that day: and so the Apostle *Paul* said, he was rapt up into the third Heaven or Paradise, 2 *Cor.* 12. called after the Paradise of God in the world the 1000 years of Christs Reign with his Saints; and so is coincident in the same times of the Restitution with the other.

The same times are also set forth by the world to come, *Heb.* 2. 5. and 1.6. as the general Deluge ended the Old World, and began the New, so the ruine of that last wicked Roman Monarchy, in respect of each of those long God-provoking States therein, *viz.* both Civil and Ecclesiastical, with all the broken parts of the three former Monarchies, *Dan.* 2. will end this world in the present state of things; and Christs said 1000 years Reign in those times will begin that World to come: and the Apostle *Paul*, *Ephes.* 1. 21. uses the same distinction which by our Saviour had been laid down before, when he taught, that the sin against the Holy Ghost should neither be forgiven in this world nor in the would to come, *Matth.* 12. 32. which will begin ἐν τῷ μέλλοντι αἰῶνι, when the Father brings the Son again into the world, *viz.* the second time (as both Ancients and even Papists understand it) when all the *Elohim* (Angels) shall worship him, as *Psal.* 97.

Likewise the 42 Stages in the Childrens of *Israel* their passing through the Wilderness to possess the Land of *Canaan* was a Type of the womans the Christians's Church passing in her wilderness condition in the times of the Beasts 42 Moneths to attain in the issue to the New Jerusalem state, in the said times of the restitution of all things, or that redemption of the purchased possession, as it seems, *Ephes.* 1. 14.

The restoring the Dominion over the Creatures lost by the fall of the first *Adam* was foretold by *David* to be obtained by Christ the

second

ſecond *Adam*, *Pſal.* 8. 4, 5, 6. *&c.* as is explained and ſo applied by the Author to the *Hebrews*, *Chap.* 2. 6, 7, 8. which is another part of the Reſtitution of all things in the ſaid times (as we ſhewed) And the ſaid Creatures freedom from the bondage of corruption into the glorious liberty of the Sons of God, *Rom.* 8. 21. will be another ingredient to make up that bleſſed ſtate, and although the ſame holy man, *Heb.* 2. 7. did acknowledge that they did not then ſee all things in ſubjection unto him; yet he declares in due time, *Phil.* 2. 9, 10. That every knee of things in Heaven and Earth, and under the earth ſhall bow, and be ſubject unto that great King of the whole world. And can it be conceived by rational men, that theſe Divine truths are written in vain? and that Chriſt when he takes to himſelf his great power, ſhall not reign in theſe reſpects alſo unto the end of the world, and have that honour reſerved for him by Angels, men, and all Creatures in the world then? It appears alſo to be the end and drift of all Revelation Propheſie, by that general Doxologie, *Ch.* 5. 10. to the end, by Angels, men, and all Creatures upon the fulfilling of the contents of the Book given unto the Lamb. We might be large in many particular Promiſes to this purpoſe reſpecting the Jews in that time, with many excellencies reſpecting that ſtate, as we have ſpecially ſhewed, how concerning Chriſts Davidical Kingdom and people, then, God hath ſpoken by the mouth of all his holy Prophets ſince the world began, as is manifeſt by the third of our 8 Convincing Arguments in the Word written. And the great deſigne of the All-knowing and All-working God in giving ſuch Propheſies to his Church from the beginning, concerning ſuch great things to be fulfilled at the end of the world in that ſaid Great Day of Judgment, appears to be made manifeſt by ſuch Divine Chronology, firſt ſet down by *Moſes* and other Penmen thereof before the Captivities of *Iſrael* and *Judah*; but after that are in their diſcoveries chiefly carried on by thoſe Myſtical Propheſies of thoſe two beloved Servants of God and Chriſt, the Prophet *Daniel* and the Apoſtle *John*, but chiefly by the laſt, to whom theſe hidden ſecrets of God reſpecting thoſe times, were particularly (as we ſhewed) committed to open *Daniels* ſealed Myſteries, to *Ch.* 19. and from thence to the end the moſt antient Predictions and Promiſes, *&c.* when God would raiſe unto *David* that righteous *Branch*, that King that ſhall reign and proſper, and execute Judgment and Juſtice in the earth, in whoſe days *Judah* ſhall be ſaved and *Iſrael* ſhall dwell ſafely, *Jer.* 23. 5, 6. When they ſhall have the Mercies promiſed to their Forefathers performed to them, as *Zechary*

*chary* is taught Divinely to ſing out, and in ſuch a manner he would grant unto them, that being delivered from the hand of their enemies they might ſerve God without fear of them in righteouſneſs and true holineſs all the days of their lives, *Luke* 1. 7, *&c.* which will be the ſtability of all the happineſs of that ſtate, when that New Kingdom of *Iſrael* will be reſtored, the Tabernacle of *David* that was fallen new raiſed up again, for that ſaid righteous Branch, which God then ſaid he would then raiſe unto *David*; for whom with his Bride God will then make New Heavens and a new earth in that new world to come, wherein ſhall be that New great, holy, and beloved *Jeruſalem*, that City that hath foundations whoſe Maker and Builder is God: for thoſe new Inhabitants that came from God out of Heaven, and came with Chriſt to receive their ſpiritual bodies at the firſt bleſſed Reſurrection of the Saints, where alſo will be the New Paradiſe of God: Alſo the converted Jews and Iſraelites ſhall then enjoy their New Jeruſalem alſo, built upon its own heaps, when ſtrangers ſhall build her Walls, as the Prophet foretels; upon the return of the *Shulamite*, who inſtead of Fathers ſhall have Children whom ſhe may make Princes in all the earth; being the Seed then which the Lord hath bleſſed, *Eſai.* 61. 9. then ſhall be her new guides and watchmen upon her Walls (probably the new raiſed Saints) that ſhall not hold their peace day nor night: new diſpenſations, new peace, plenty, ſecurity, new priviledges, new pleaſures & delights in heavenly viſions, comunion, diſcoveries in the revelation of ſuch things as are appointed then to be known, & in the reſtitution of all things promiſed then to be done, as in the forenamed particulars we before ſet down, and the times of theſe things are chiefly made known in their fit latitudes by Revelation-propheſie: for when we read of the coming of Chriſt, at his appearance and Kingdom, the times thereof are ſo ſet forth (as was ſhewed) by Revelation-propheſie. We read of the Saints firſt bodily Reſurrection, but the time thereof is only deciphered by Revelation-Propheſie; we heard of raiſing *David's* Tabernacle which was fallen, but the time is only pointed out by Revelation-propheſie, and that the Saints ſhall receive their ſure mercies of *David*, *Eſa* 55. 3. but when, can only be reſolved by Revelation propheſie: we read of Gods ſetting up the Kingdom of the Stone that ſhould deſtroy all others, and it ſelf become a Mountain filling the whole earth, but the times and order of his carrying on theſe great works by Jeſus Chriſt, is in the fitteſt proportion made known to the Church by Revela-

velation-propheſie. *The Lord ſaid to Davids Lord, Sit at my right hand until I make thy foes thy footſtool*, which he hath long expected, *Heb.* 10. 13. and the Heavens muſt receive him till the times of the Reſtitution of all things: but the beſt reſolution of both is to be had from Revelation-propheſie: Glorious things are ſpoken (ſaith the Pſalmiſt) of the City of God, of the new, the holy, the great, the beloved Jeruſalem; but what, and when, and where, and for whom we are chiefly informed from Revelation-propheſie. We read of the ruine of *Gog* and *Magog* the Churches greateſt enemies before that City *Jehovah Shammah* ſhall be ſet up, but when it ſhall be, we chiefly learn from *Daniel* and Revelation-propheſie.

Object. *But did not Chriſt reprehend his Diſciples*, Acts 1. 6. *for inquiring the time of his Kingdom*, &c.

*Anſ.* Though this and ſuch like hath been ſufficiently anſwered; yet know it is only whilſt God keeps ſuch things in his own power: and in the next Verſe he ſaid, *But ye ſhall be indued with power*, which was done about ten days after at the Feaſt of Pentecoſt, and all that wrote after ſpeak ſomething thereof, but chiefly the beloved *John*.

And though Chriſt as man, then ſaid, he knew not the day and hour of his coming; which none now pretend to, yet in a fit latitude Chriſt hath revealed the near approach thereof, with many things to be done before, very uſeful for the Church to know, and wherein all Saints are greatly concerned; which are great mercies in many reſpects to be known and believed in theſe later days, for which there is great cauſe of thanksgiving, but no reaſon of cavilling with our mercies or the goodneſs of the Author of them.

Thus for the Doctrinal part of this Text, wherein we have conſidered this moſt gracious Divine Declaration of the ſet time of ſuch its performance, with the glorious illuſtrations and confirmations thereof, and ſhewed from Scripture wherein it doth conſiſt, and the many decipherings of the times of the renovation of all things, with Scripture evidences accordingly referring thereunto, both manifeſting the thing, and ſhewing in a latitude the near approach thereof: We ſhall now by Gods gracious aſſiſtance endeavour to make ſome pertinent improvement thereof.

1. We may hence be informed of the many miſtakes that have been both of this Text and the Context thereof, as reſpecting the matter, time and place thereof; the matter, not the making new theſe viſible

Heavens

Heavens and earth, but the Prophetical Heavens and earth, as we have ſhewed.

For the time, not after the laſt Reſurrection and Judgment, but in the interim, betwixt the firſt and laſt, wherein the anciently declared and promiſed mercies are to be performed to the faithful Fathers and their ſpiritual Seed, through the Promiſed Seed of the Woman alone without man, the Mighty One to ſave, which God hath laid help on for that purpoſe, *Pſal.* 89. 19.

Thirdly, for the Place, not in the higheſt Heavens, for that time (during the Judgment of the Great Day) but in the world until Chriſts Kingly Office and Buſineſs fore-propheſied of in the Word be there fulfilled, in deſtroying or removing the cauſes of evil in the world, *viz.* wicked men and Devils out of it, with their evil effects by ſin; namely, the curſe, bodage, corruption, emnity brought upon the Creatures therein, under which both men and other Creatures have long and ſtill do groan; and accompliſhed all that promiſed good appointed for that time and ſtate in the parts of that great reſtauration and renovation, reſpecting both the raiſed Saints and thoſe in the natural life, according to Predictions and promiſed Mercies belonging to both ſorts then, *&c.* which are all moſt ſurely confirmed Doctrines to be true and faithful by him that is ſaid to ſit upon the Throne in this Text, and all as belonging to the Davidical Kingdom of Chriſt; into the poſſeſſion whereof the raiſed Saints are brought by the firſt bleſſed bodily Reſurrection as their Inlet thereinto.

Secondly, This may inform Chriſtians, firſt, of the Divine excellencie of this Book. 2. Of the incomparable uſefulneſs thereof, in thoſe many great reſpects of the Saints great concernments in that time and ſtate, leading them into and ſecuring alſo unto them their eternal happineſs in the higheſt Heavens, upon the compleating thereof: and thirdly, thereupon of the great Reaſons they have to ſtir them up to the frequent reading, diligent ſtudy, and profitable improvement of the matters ſet before them by God and Chriſt therein.

Firſt, the excellencie thereof appears from the Author of it, and the manner of delivering it for the benefit and information of the Chriſtian Church; God the Father gives it to the Son, and he to the beloved Apoſtle *John*, when he was in the Spirit on the Lords Day in time of his baniſhment for the word of God and the Teſtimony of Jeſus to be ſent unto the Churches, being alſo for that end ſent and ſignified by his Angel, *Chap.* 1. 1.

Secondly, It was given with wonderful great ſolemnity in reſpect of things then to come, to the end of the world, *Chap.* 4. and 5. God the Father as ſitting upon his Throne, the Church repreſented by the 24 Elders, and four living Wights about him, repreſenting all faithful Chriſtians and Church-guides, with whom is the Lamb and the ſeven Spirits ever preſent: and when none could be found in Heaven or earth worthy to look into that Book, or open the Seals thereof, it was given to the Lamb to open and fulfil, who by his infinite wiſdom and perfect power hath, and doth, and in due time will both perfectly open and fulfil the ſame, in the ſet order for the accompliſhment thereof, which will bring unexpreſſible rejoycing and praiſe by Angels, Saints, and all Creatures in their capacities thereupon, *&c. Chap.* 5. 10. to the end.

Thirdly, The matter is profound and contains highly profitable Myſteries: the form is very excellent, in a wonderful Divine contrivance, as in ſome ſmall meaſure we have pointed out, as we have in Mercy received, *&c.*

Secondly, for the uſefulneſs; it gives encouragement in the worſt times of ſufferings, from many memorandums of Chriſts Kingdom for the ſuffering Saints, and of the New Jeruſalem-ſtate obſervable in all theſe times, as in our 7th *Argum.* of the Word written is ſhewed.

Secondly, Uſeful in opening the hidden Myſtical part of the Goſpel, and the great Subjects of the laſt things reſpecting the firſt and ſecond ſaid Reſurrection of the bodies of juſt and unjuſt in their orders, and of the firſt and ſecond Acts of the Judgment of the great Day, contained in general in *Enochs* Viſion or Propheſie, and in many things explained by Chriſt and his Apoſtles, but in many other could not be underſtood without this Book, therefore called the Book of *Revelation* with an Emphaſis, as the whole holy Scriptures, called the Bible, and the name of Chriſt is added to it, being the Revelation that only could be made by Jeſus Chriſt the Son of God, the eternal word, but as manifeſt in the fleſh: therefore much is to be looked for from it, not to be attained by any other Writings, nor many things in the Holy Bible underſtood aright without the explications of this moſt Divine Book, *&c.*

And therefore in the third place, hence may all ſerious and ſound Chriſtians ſee what great Reaſons there are for them to uſe all careful endeavours to underſtand the weighty matters held out and revealed therein, they are not ſecret things, forbidden, as ſome in the Old times, when men might not look into the Ark of Gods Teſtament, nor things ſhut up and ſealed, as many of *Daniels* Myſteries that were re-

reserved for Christ thus to open in the times of the end, or Gospel-times, but they are of things whereunto a blessing is annexed to the due reading and search into them; and therefore the beloved Apostle is commanded contrarily not to seal them, *Chap.* 22. 10.

This Book with *Daniels* Prophetical Visions (the hidden part whereof this in good measure is a Divine explication, *viz.* during the Revelation said suffering-times, to the 10th Chapter,) and they are both together given to regulate all Chronologie in the world for 2300 years and more, to the end of this sacred Book: without which little truth in all times since in that respect could have been found or discerned by all humane Authors; so that all Prophetical Chronologie by the Revelation of God the Spirit is given in them both for so long a time, *viz.* from the Captivity of *Babylon* to the end of the world; even as *Moses* had likewise received his Divinely revealed Chronology of all times past to and in his own time for the space about 2490 years, when there was nothing but Tradition to have supplied that want, which was after in the Books of *Joshua*, *Judges*, *Kings*, and *Chronicles* continued upon record until the said Prophetical Chronology of *Daniel* and *Revelation* took place, which have been since Divinely carried on, and so will be (as was said) unto the end of the world; and because *Moses* and many of those that followed had likewise (as the Apostle *Peter* teaches) distinct Prophesies of those last times in the Book of *Revelation*, therefore God in wonderful wisdom, faithfulness and goodness hath in that last Table of of the happy times of Christs Church in the world, revealed unto us those sure foundations of such unspeakable goodness, then to be performed and accomplished, not otherwise to be known or believed in many respects, which are the peculiar excellencies belonging to and benefits accrewing to the Christian Church, by this so Divine Book; and are not these great engagements to the study of the same?

In this Divine Book we have the revelation in a latitude of the end of two special great Mysteries, *viz.* the end of the great Mystery *Babylon*, and of the great Mystery of her iniquity, and the finishing the great Mystery of God, bringing in the Revelation of all things, as we shewed, as well as the Restitution of all things spoken of in the Text; which because they are both matters of great and universal concernment of the Saints, are earnestly to be enquired into; and for the difficulties that may appear in such endeavour, serious and judicious Christians may by such conscientious endeavours in the use of good means find them much removed, especially by the help

of Christs Divine Key in our late Tract on *Rev.* 20. 5. and in this on *Chap.* 21. 5. and as for the bad times to *Chap.* 20. though things respecting them were at first much more darkly delivered; yet by the long continued endeavours of many Ages past, and by the experimental accomplishments already of most things therein contained, much light is now given to them: But now Christians ordinarily need not trouble themselves much in respect of those bad times of the man of sin, because upon all accounts they are now almost expired, whether we respect the Seal, Prophesie, holding out the ruine of the Roman Civil State, or the Book Prophesie, pointing out the like of the Ecclesiastical State, or the Table of suffering times, *Rev.* 11. relating to them both, containing about 1700 years (as was before shewed) and fitly in a latitude concur with the two former Mystical Numbers in *Daniel*, leading in the same until *Israels* great Restauration, *viz.* first that of *Dan.* 8. *ver.* 17, 19, 26. of 2300 years, from the Captivity of *Babylon* to Christs appearance, leading to the end of 1700 years since Christs birth: the second of the Jews and Gentiles blessed times, *Dan.* 12. 12. to be 1335 years after the last taking away of Sacrifice (very probably in *Julian* the Apostate Emperors time, about *Ann. Dom.* 365.) unto which if we add 1335. it makes up the full number of 1700 years ending at the same period, only we must remember some error (as was said) is found in our ordinary account from Christs Nativity: yet in a latitude they all concur and agree: whence the ending number of the Beasts 666 years, to which the whole number of 1000 being added, (as is usually understood by many Nations:) so making up 1666 years from Christs Ascention, not from his Birth, to about the end of the said 1700 by vulgar account, when (probably) as the Apostle saith, he will destroy the man of Sin with the appearance of his coming, 2 *Thes.* 2. 8. and that *Epoca* of his Ascention which we also twice published *Ann. Dom.* 1665. first in our Parallels, *pag.* 37. Secondly in the large Note on *Rev.* 22. 20. *page* 10. seems also more congruous than of Christs Nativity, that as he had at his ascending powerful and glorious Victory and Triumphs over the spiritual powers of darkness, as *Col.* 3. 15. so at the end of that date upon his descending again, he should have a Visible and glorious Conquest over all his visible foes, by making them his foot-stool: (when that man of Sin especially is to be destroyed) when he will take to himself his great power and reign in the world, *Rev.* 19. Now by such computation of the said suffering-times of the Church, to *Chap.* 20. an apt way is offered to apply the Table of them

them to both Schemes of the Civil and Eccleſiaſtical *Roman*-ſtate, & of the true Churches condtion under the 2 laſt Heads of Government therein, namely, under Emperors and the Papacie. Now for the manifeſting that the chief intent of that number of the Beaſt 666. *Ch.* 13. is to decipher in a Divine myſtical way the ending term of his date we ſhall further by Gods aſſiſtance add ſome other weighty conſiderations [yet withal acknowledging the divers uſefulneſs of other conjectures upon ſeveral diſtinct accounts] as by λατῖνος of old, wherein the ſaid number was found, may fitly be pointed out the Country of the Beaſt, whoſe Language, and Laws, and Liturgy, and even whole Religion are Latin, formerly alſo called the Latin Church, and his Country *Latium*, &c. which fitly agrees to him in that reſpect.

Alſo 666, for ſo many Popiſh Errors (as Mr. *Durham* intimates) may point out to us the groſneſs of his Myſtery of Iniquity, being a long continued ſource of multiplied hereſies, ſeducements, and errors through the courſe of many hundreds of years, againſt which Chriſts two ſackcloth witneſſes have all along born their Teſtimony, even till his meaſure is almoſt full.

And for Dr. *Potters* late Arithmetical obſervation, ſetting forth the oppoſition of the Root of 666, which is 25. and much obſervable in the Beaſts concerns, to the root of 144000 of Chriſts ſealed ones, being after to be the New Jeruſalem-inhabitants both in the Eaſt, *Chap.* 7. and in the Weſt, *Chap.* 14. whereof the root is 12. by which their concerns are deciphered alſo, *&c.*

And ſo by many other Notations of the name or number of the Beaſt in Hebrew, Greek, and Latin, many obſervable things anſwerable to the diverſity of mens enquiries have been found out; as *Romagnoſh*, denoting the place of his Seat, at *Rome*; ωραιος, noting the glory of his ſtate, like the Sun above the Stars, *&c.* as his flatterers would have it; and even near blaſphemy ſpake one of them, *Paulo Quinto Vice Deo*, ſetting him in Gods ſtead; but to paſs by many others like mentioned by Mr. *Bernard* in his Key of Knowledge, and by others; let us now offer our conſiderations, whereupon it may appear that the chief intent of the ſaid number 666, is to ſet forth the end of the ſaid Beaſts date. Though in reſpect of ſome of the other, the wiſdom, power and providence of God may appear in ſetting forth and fulfilling, upon ſuch conſiderable accounts what concerns ſuch a manifold Monſter in iniquity as he is deſcribed *Dan.* 7. 24, 25. thereby not only prevailing againſt three Kings or Kingdoms, but alſo in daring to ſpeak great words againſt the moſt

High,

High, by his ſtrange Hereſies and Blaſphemies (as may be ſeen in in our Abridgment of *Daniel* on that Verſe) and think to change times and Laws, and perſecute the Saints of the moſt High, for his time, times, and dividing of a time, till Chriſts appearance, *Dan.* 12. 1, 7. when he ſhall be deſtroyed, 2 *Theſ.* 2. 8.

But (I ſay) that the chief intent of the ſaid number of the Beaſt 666. is to ſet forth the ſaid time of his end, theſe further reaſons induce me to believe, beſides what we ſaid before.

Firſt, we have the like in *Dan.* 5. 26. at the end of the *Caldean* Monarchy at *Belſhazzers* death, God hath numbred thy Kingdom and finiſhed it, *viz.* for 70 years, foretold, *Jer.* 25, *&c.*

Even as *Dan.* 12. 7. the Beaſts date was explained to be a time, times, and a dividing of a time.

2. The *Epocha* or beginning of his 1335 years, *Chap* 12. 12. referring to the times of the end, when ſuch as were faithful ſhould be bleſſed, were to take their beginning from the third and laſt moſt effectual taking away of Sacrifice (moſt probably in *Julian* the Apoſtate Emperors time, by a remarkable hand of God, about 365 years after Chriſts birth) unto which 1335 years being added, makes up 1700, *viz.* all the times of Revelation propheſie, to *Ch* 20. (which the former 2300, *Dan.* 8. alſo wholly contain) but what darkneſs there hath been from *Julians* ſaid time, and before is hard to reſolve by reaſon of like confuſions before and ſince, and what errors may be in our vulgar account may not eaſily be found; four years Biſhop *Uſher* obſerves to be loſt in it, happily more, ſince it was (as is acknowledged) 500 years after Chriſts birth, before it came in common uſe.

Thirdly, The *Turks* ſaid day, and hour, and month, and year, *Rev.* 9. or his 396 years are not ſo exact as that we can certainly reſolve whether the *Ottoman* family obtained the full power ſome few years before, or ſome few years after 1300, who having the lateſt *Epocha* of all the reſt by much, ſhould therefore ſeem more eaſie to be reſolved, but for the like reaſons ſtill ſome darkneſs remains therein; but counting his 396 years back (as was before ſaid) may ſo bring us neareſt (probably) to his trueſt *Epocha*. The ſaid Beaſts riſing at one hour with the ſaid ten crowned Horns, *Rev.* 17. 9, 12. being as we ſaid, in times of great confuſions, likewiſe when the Empire in the Weſt was ſo broken by the Barbarous Nations, that the Writers of ſuch affairs then or after muſt needs ſpeak of them more uncertainly, a latitude therefore of conjecture muſt needs in

reaſon

reason be allowed, (especially besides former considerations, that that one hour *Rev.* 12. may be an opportune season (as was said) and not a Prophetical hour when the stories of such are differently penned for such times and things as often they are, *&c.*) but Divine wisdom from the Scripture, such as in *Daniels* said Numbers with Saint *Pauls* Doctrine seem to be for that purpose the Divine directions, as the Holy Spirit informs us is needful as such true wisdom to direct us in an especial manner in these above all the rest, *viz.* to discover both the Beasts beginning and ending; which we may only expect to find in a convenient latitude, but not to be exact therein, which God is pleased to keep only in his own power, as *Acts* 1. 6. yet it is Christians duty to inquire after them, and much light and benefit comes to themselves and others by so doing, *&c.* and if by his said date of his ending number about 1700, we count his 42 months backward upon the former ground and considerations, our conjecture may be so made (most fitly as we conceive) of his *Epocha*, and the said Womans, *&c.* to be about 430, but the exact time we cannot thereby know; and so the Period of both (haply) may be about 20 years hence, in a fit latitude from *An. Dom.* 1675. upon all former said considerations whereunto succeed the happy times of renovation there spoken of in this Text: yet *Chapt.* 18. and 19. declare the burning of the Whore to be some small time before the last ruine of the Beast, which in *Chapt.* 16. is for his preparation (probably upon this account) to the *Armageddon* battle by his three unclean spirits like frogs (as we shewed) croaking in the Courts of Kings.

*Use of Exhortation.* We shall not here be large in the improvement of this Subject, because of what we have formerly done upon Doctrines of this nature in our former Treatises, only we shall add some brief admonition and exhortation to all such as the Name of Christ is called upon; that upon this weighty account that the great changes of the world are so many ways manifest to be near approaching; first, that as the Prophet *Esai*, *Chapt.* 1. exhorted sinful men in his time, that they would cease to do evil, and learn to do well. And therefore 2ly, to labour to be good, that they may be fit both to do good acceptably & receive good infallibly. Let all prophane wicked, carnal, worldly, and unregenerate men hence admonished to forsake their evil, licentious, and ungodly practises, let them from the ruinous state of this wicked world bethink themselves what precipices of destruction they walk upon, from whence they

are every moment in danger to fall into an irrecoverable ruine; and if they ſhould not otherwiſe be cut off, yet who knows how ſuddenly the great Changes of the world may come upon them; let them well weigh for times paſt, what good they have gotten in the ways of ſin, whereby they have long (happly) provoked God already, and for which much guilt lies upon their Souls and Conſciences, and for which they are liable to the heavy wrath and Judgments of God continually to ſeize upon them; beſides (as we ſaid) all wickedneſs will ſhortly have an end, and what good can the ſinful profits, pleaſures, or honours of the world do them, if they had the longeſt continuance that this world can afford them (I ſay) ſinful profits, pleaſures, or honour, if either ſinfully obtained, or not rightly uſed, or wickedly abuſed to evil purpoſes, as for the moſt part they are by ſuch perſons.

But ſecondly, it is not enough for ſuch to ceaſe to do evil, which yet will be hard for them to do; for ſo long as they are evil Trees, they will bring forth evil fruits, and muſt needs be nigh to curſing whoſe end is to be burned, as Gods word plainly tells us, but they muſt alſo learn to do well, and that ſpeedily too, leſt the evil day come upon them unawares, which cannot be far off, at the great Changes in the world, although they be not ſnatched away ſuddenly before, from which they can have no ſecurity, but continuing in their ſinful ways, have rather much reaſon continually to expect; for indignation and wrath (ſaith the Apoſtle) tribulation and anguiſh ſhall be upon every Soul of man that doth evil, *Rom.* 2. 8 9.

And therefore in the third place that they may rightly learn theſe two Leſſons, to ceaſe to do evil, and learn to do well, they muſt add the third, *viz.* labour earneſtly to be good, that they may do good, and conſequently be made capable to receive good; they muſt be made good Trees that they may bring forth good fruit, they muſt get Faith and Grace and become new Creatures, elſe all will come to no effect; men may out of ſome fear of wrath be ſometime in a pang, and ſo be reſtrained from ſome evil practiſes, and be alſo forced to do ſome good works, materially good; but they will neither continue in well-doing, nor can they do any ſuch good works as are acceptable unto God, if they be not converted unto him from their ſins, and be reconciled to him by faith in Jeſus Chriſt.

Object. *But Faith and Grace are Gods gifts, it will be ſaid, and they cannot of themſelves obtain them.*

It

It is true they are so, but such should now, especially now, even now in these last and worst times know if they have them not, and be convinced of the necessity of them; they should seriously consider that they are therefore by this exhortation specially called the more earnestly to labour to obtain them whilst God is pleased to afford them a little time and opportunity for that purpose, such should consider now God and Christ call them to Faith and Grace, therefore to day whilst it is called to day let them hear his voice, and take heed they be not longer hardened through the deceitfulness of sin, nor follow any longer their own ways, or the evil example of the wicked world, but wait upon Gods call, use his means to obtain his Grace, hear, read, meditate, pray, inquire the way to Sion, and walk therein; let such give ear to no discouragements that might divert them, and slight not any Scripture-encouragement that God doth or may afford them. *Wisdom cryes, and utters her voice in the streets, understand ye simple*, &c. This Wisdom is Christ Jesus, that came to save sinners; and it is life eternal to believe in him whom the Father hath sent: Go unto him, O sinner, as the true and able Physitian of thy Soul, to cure thee: he never sends away Souls rightly sensible of their misery without help and cure if they continue to wait upon him in the use of due means, such he will by no means cast out, as he himself assures with a double asseveration, *John* 6. 37. this time how short soever it be, is yet a time of Grace; improve it therefore well whilst thou hast it, for it cannot be recalled nor any way purchased when it is past; what would lost Souls give (if they had where withal to do it) to obtain thy present opportunity, &c.

But if thy lusts are more prevalent with thee that thou art like the deaf Adder to these Calls of God, and thou rather hearkenest to the Calls of Sin and Sinners, of Satan and the wicked world; if thou dost with the scoffers of these last times deride all good admonitions and exhortations) as many now do, which is the special Character the Scripture gives of these last times) then take notice there is fiery indignation coming out from God against all such shortly; and such as have drunk deep of the Cup of the Whore of *Babylon*, are chiefly intoxicated with this frenzie, by despising all true Religion and such as profess it, and casting reproaches and slanders, with bitter scoffs and mockings upon it and them, and even on Christ Jesus himself in so doing, whose peculiarly they both are; and since the Beast hath put such a real scoff and mockage upon all at once, by burning by his wicked Instruments of late, our Chief City upon a

falsly supposed 666.) though our warpings backward in places of Publique Worship in bestial Superstitions there may mind us (haply) of Gods Justice in permitting such a thing then & there so to be done by them) yet let the Beast and his followers know, that for that very reason that they have made such a mock of Christs real & most certain Prediction of the Beasts ruine at the end of his number 666. (so mistaken at that time by some from his Nativity) yet he & they shal most surely feel the force of that Prediction of the said Beasts ruine at Christ true 666. infallibly determined, and now shortly approaching; as also the Scarlet Whore of *Babylon* will in her visition most certainly find before him, *Rev* 18. 6. for so runs Christs Commission to his Officers then, *Reward her as she hath rewarded you, double her double according to her works, in the Cup which she hath filled, fill to her double*; for can it be conceived that Christ Jesus the King of Kings and Lord of Lords, the Prince of all the Kings of the earth will suffer such an horrible affront to his Divine Majesty to pass unrevenged, or such a blasphemous scoff against his Divine Oracle to go scot-free; most certainly he will not, but *Londons* burnings will make *Romes* flames more fierce and devouring when her day is fully come; and such things may fitly forwarn men that the burnining of the Scarlet-Whore draws nigh, who may then look (as was shewed) that her Cup which she filled for others will then be doubly doubled unto her self, and that by Gods own Command, who hath aforehand ingaged his Almighty power in that work, and to shew himself strong in judging that Whore, *Rev.* 18. 8. for he will in an especial manner put forth his Almighty power in execution of his Sentence upon her: Read Gods Commentary of her Ruine in that whole 18th Chapter; therefore they must carefully avoid her sins of spiritual and corporal fornication, cruelty, lying, slandering, reproaching, and scoffing at the ways of God, with all other her abominations and seducements, and even blaspheming Gods Name, and his Tabernacle, and them that dwell in Heaven, *Ch.* 13. that would escape her plagues; the great Judg that will give also the body of the Beast to the burning flame, hath his Throne fiery, and Wheels as burning fire, and a fiery stream issued and came from before him, to that purpose *Dan.* 7. 9, 10, 11. and when the Lord will give his people rest, 2 *Thes.* 1. 7. is it not chiefly against the Man of Sin that Christ will then be revealed from Heaven with his mighty Angels in flaming fire taking vengeance on such as obey not the Gospel, and who is especially, particularly, and exactly deciphered *Chap.* 2. 4. to sit in the Temple of God as God, &c.

and

and the time of such his destruction also is set down. *ver.* 8. to be at the appearance of Christs coming, which upon many Scripture grounds we have made manifest now to be near approaching, when God will arise in his Glory to shake terribly the earth, *Esa.* 2. 17, 19. & what joy will be to all Saints at that day, we shewed from *Chap.* 19. O what an excellent designe would it now be for Princes and People and all sorts of Persons in the Church to promote the Whores burning and Beasts ruine. The Pulpit and Press here have long been improved by many zealous and faithful Servants of Jesus Christ for many Ages past by preaching, praying, and printing, to detect such wicked enemies, to search out and foretel their ruine; and now that it is so near approaching, it may encourage all faithful Christians prayers for the hastening thereof, not but that Gods set time will stand, but when such a spirit of Prayer is stirred up in them from such encouragement that this time draws near, it is not only a good signe of such approach of her ruine, but will prove like the battering Rams of old, or the Constantinopolitan Cannons of great force to batter *Babylons* Walls, *&c.* and let such as look upon the filthiness of that Mother of Abominations prepare aforehand their Songs of Triumph over her at her desolation: Christ will have such Songs sung in the New Heavens, *Rev.* 20. 18. and let the old Mystical Heavens prepare aforehand to bear their part in those Divine Halelujahs likewise.

And it may not be unseasonable even for Poets and Painters, Picture-drawers and Printers upon such apprehensions with a Christian sobriety and seriousness to prepare materials for the solemnity of that approaching funerals of the infamous Harlot, great Mystery Babylon, the Mother of Harlots and Abominations of the whole earth, *Rev.* 19. 2. next to take place before the Beasts final destruction come upon him. Let them therefore that would be free from sharing in their hastening destruction hasten speedily to flee from sharing in their enormous sins and great provocations.

FINIS.

# ERRATA.

IN the Contents, add, 2ly, privatively, 3ly, positively, *r.* pursuite, *read*, all.

*Page 7 line* 25. *r.* their. *p.* 9. *l.* 11 *r.* shares in. *p.* 10. *l.* 21. add, the. *p.* 12. *l.* 15. add, with temporal. *p.* 14. *l.* last, *dele*, not, *ita. p.* 15. *l.* 10. *r.* at that coming. *p.* 19. *l.* 22. *r.* and the answers. *p.* 18. *line* 8. *read, pag.* 20. at. *l.* 24. & *p.* 31. *l.* 19. to *l.* 26. but chiefly. *p.* 38. *l.* 11. to *l.* 27 *p.* 27 *l.* 17. *r. Almans. p.* 28. *l.* 24. *r.* representatives say. *p.* 29. *l.* 2. *r.* of not or. *p* 30. *l.* last, *r.* 7000. *p.* 34. *l.* 29 *r.* 40. years. *p.* 41 *l.* 30. add, will be made. *p.* 45. *l.* 30. *r.* in 6 days finished. *p.* 63. *l.* 20. *r.* truth. *p.* 55. *l.* 20. add shall be made *dele* will. *l.* 22. *dele*, shall be made. *p.* 75. *l.* 28. *dele*.

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*Reader*:

THe other Parts serving, First, for Explication: Secondly, for Confirmation: Thirdly, for Illustration, *&c.* of these two last Tracts, which (with our Key contain the Scope and Sum of all, *&c.*) may be had at the *Crane* in St. *Pauls* Churchyard, or from the Author, for about 250. now only remaining perfect.

FINIS.